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**The National Spiritualist Summit
Magazine**

SCIENCE

Rethinking Time, Space & Consciousness



Well-known author, Dr. Robert Lanza, has written extensively on the topic of “Biocentrism,” attempting to answer the age-old question: “Why are we here?” He says that putting our focus on biology rather than physics may help us find answers to some of the biggest questions many of us have about our world, including God, life and death, and even time and space.

Lanza explains that the (average) human beliefs in death are based on the thought that we have no role in reality, when the opposite is true. As Spiritualists, we know that we create our own experiences through our thoughts and expectations, but science has the power to convey this fact to the rest of the world. Dr. Lanza writes:

Everything is a whirl of information occurring in your mind. According to biocentrism, space and time are the mind’s tools for putting it all together. Death doesn’t exist in a timeless, spaceless world. Moreover, energy can’t be created or destroyed. Although bodies self-destruct, the “me” feeling is just a fountain of energy in your head. But this energy doesn’t go away at death. It has no reality independent of you. Each person creates their own sphere of reality.

Another well-known aspect of science is that observations can’t be predicted absolutely. Instead, there’s a range of possible observations each with a different probability. One mainstream explanation is the “many-worlds” interpretation, which states each of these possible observations corresponds to a different universe (the multiverse). Everything that can happen occurs in some universe. Death doesn’t exist in any real sense in these scenarios. All possible universes exist simultaneously regardless of what happens in any

of them.

In all directions, the current scientific paradigm leads to insoluble enigmas, to ideas that are ultimately irrational. But our worldview will soon catch up with the facts, and the old physio-chemical paradigm replaced with a new biologically-based one that can address some of the core questions asked in every religion. Ideally, our concept of God should adapt to this evolving scientific knowledge. At some point we’ll completely master our understanding of spatio-temporal reality. In fact, biocentrism suggests we may be able to recreate information systems to generate any consciousness-based physical reality fathomable. We may have the power to go back in time, to make a blind person see, or a crippled person walk. Science, like religion, must work with simple concepts the human mind can comprehend. But if biocentrism is right, nature has much bigger plans for us than just this or that life—plans far beyond anything organized religions have ever projected to any God.

In biocentrism, you’re the agent that collapses events, not the other way around. You determine the path you take, not outside forces. Evolution does an amazing job of explaining what happened in the past. But it fails to capture the driving force. Attempts to explain the origin of the universe require an understanding of how the observer (us) plays a role. There are over 200 physical parameters in the universe that could have any value but happen to be exactly right for us to be here. Tweak any of them and you never existed. Our special luck continues in the present time: All hominid species went extinct except us, asteroids could strike Earth at any time, nearby stars could go supernova, and super-volcanos could shroud the Earth in dust.

Excerpts from "Biocentrism: The Eight Secrets of Life"
by Robert Lanza M.D.

These are just a few (out of billions) of things that could go wrong. According to biocentrism, it's us, the observer, who create space and time (which is the reason you have to exist despite these odds). We collapse the present. Until the present is determined, how can there be a past? The observer is the vital force that collapses the cascade of past spatio-temporal events we call evolution..

Science asks us to believe the entire universe just popped into existence one day out of nothing. Science has sought to extend space and time beyond our own emergence. It has followed our footsteps backwards through the lower forms of matter to the Big Bang. But experiments show that before particles of matter can exist with properties they have to be observed. Something must sustain them above the void of nonexistence. That something is the human mind. Strikingly, "Nothing" said John Wheeler, the great physicist "exists until it is observed." We're living through a shift in worldview, from the belief life is an insignificant part of the physical universe to one in which we—not the Big Bang—are the origin.

We've been taught space is an object. It exists. It's real. And that reality has been reinforced everyday of your life—every time you go from here to there, every time you reach for something. Examining space is as unnatural as scrutinizing breathing. The question of whether space exists seems silly. "Obviously space exists," we might answer, "because we live in it. We move through it, we build in it. Miles, kilometers, cubic feet—all are units we use to measure it." We regard space as a vast container without walls. But this is false. Consider: 1. Empty space is in fact not empty. 2. Distances between objects change depending on conditions like gravity

and speed, so no bedrock distance exists anywhere, and 3. Quantum theory casts serious doubt about whether even distant individual items are truly separated at all, since entangled particles act in unison even if separated by the width of a galaxy. In truth, there's no external matrix in which physical events occur independently of life. According to biocentrism, space is simply the mind's tool for molding information into a multidimensional image.

Equally inconsonant is the question of whether time exists. "The clock ticks. The years pass. We age and die." We're organized to think this way. We use dates to define our experiences to ourselves and to others. It's a mode of animal understanding and doesn't exist independent from life. "There's no way to remove the observer—us—from our perceptions of the world," said Stephen Hawking. "The past, like the future, is indefinite and exists only as a spectrum of possibilities."

We're taught the world can be divided into two entities—ourselves, and that which is outside of us. But consider everything around you right now. Custom says it lies outside us in the external world. Yet everything you see and experience, including the trees and sky, are part of an active process occurring in your mind. You are this process, not just that tiny part you control. You're not an object—you are your consciousness. You're a unified being, not just your wriggling arm or foot, but part of a larger equation that includes everything you perceive. If you divorce one side from the other you cease to exist. That's why in real experiments, matter, space and time depend on the observer. Biocentrism tells us your consciousness isn't just part of the equation—the equation is you.

WHAT'S MY LINE?

Writer: Kathleen Riley, LM
Center For Spiritual Enlightenment, VA

As students of the *Morris Pratt Institute*, while studying Spiritualism we learn from Henry Drummond in his 1883 *Natural Law in the Spiritual World* that the spiritual is a continuation of the natural, and that with Natural Law, religion and science may be reconciled. 133 years ago, Henry Drummond wrote:

As a mere spectacle, the universe today discloses a beauty so transcendent that he who disciplines himself by scientific work finds it an overwhelming reward simply to behold it. In these laws, these Natural Laws, one stands face-to-face with truth, solid and unchangeable. Each Law is an instrument of scientific research, simple in its adjustments, universal in its application, infallible in its results... this law of nature is the largest, richest, and surest source of human knowledge. The fundamental conception of this Law is 'an ascertained working sequence or constant order among the Phenomena of Nature.' In its true sense Natural Law predicates nothing of causes. The laws of Nature are simply statements of orderly conditions of things in Nature, what is found in Nature by a sufficient number of competent observers. ... The Natural Laws originate nothing, ...they are merely responsible for uniformity in sustaining what has been originated and what is being sustained. They are modes of operation, therefore, not operators; processes, not powers.



Drummond continued:

The Natural Laws, then, are great lines running not only through the world, but as we now know, through the universe, reducing it like parallels of latitude to intelligent order. In themselves, they may have no more absolute existence than parallels of latitude. But they exist for us. ... Now the inquiry we propose to ourselves resolves itself into the simple question, Do these lines stop with what we call the Natural sphere?

Drummond answers this question resoundingly: *The position we have been led to take up is not that the Spiritual Laws are analogous to the Natural Laws, but that they are the same Laws! It is not a question of analogy but of Identity! The Natural Laws are not the shadows or images of the Spiritual. The Natural Laws do not stop with the visible and then give place to a new set of Laws bearing a strong resemblance to them. The Laws of the Invisible are the same Laws, projections of the natural.*

What that means is there is no supernatural—nothing “other than natural”—for everything is *within* nature. Nature’s physical and spiritual Laws are one and the same, and they are God’s Laws. We are part of Nature just as we are, with sparks of the divine in each of us.

It is because Henry Drummond referred to Natural Law as “lines of latitude” that I thought of asking myself the question, “What’s my line?” Considering latitudes made me think of longitudes, which made me think of global satellites and how we navigate our modern world using a coordinate system devised hundreds of years ago. We use unseen lines drawn on a world 25,000 miles in circumference

Quotable Quotes by Henry Drummond

You cannot give anything more important than the Love reflected in your own life. That is the one true universal language, which allows us to speak Chinese or the dialects of India. For if, one day, you go to those places, the silent eloquence of Love will mean that you will be understood by everyone.

Unless a man undertakes more than he can possibly do, he will never do all that he can.

People who influence you are the people who believe in you.

*To love abundantly is to live abundantly,
and to love forever is to live forever.*

Never miss an opportunity to say I love you...Better still...Create them.

*You will find as you look back upon your life
that the moments when you have truly lived
are the moments when you have done things in the spirit of love.*

*Strength of character may be learned at work,
but beauty of character is learned at home.*

*Joy does not simply happen to us.
We have to choose joy and keep choosing it every day.*

*I wonder why it is we are not all kinder to each other ...
How much the world needs it! How easily it is done!*

The peculiarity of ill temper is that it is the vice of the virtuous.

*Why do we want to live forever?
Because we hope that tomorrow will bring us someone we can love.
Because we want to live another day with the person we love beside us.
Because we want to find someone who deserves our love and who, in turn, will know how to love us as we deserve to be loved. That is why, when a man has no one to love him, he feels a great desire to die.
As long as he has friends, people who love him and whom he loves too, he will live. Because to live is to love.*

"Love is the fulfilling of the law." In those days men were working the passage to Heaven by keeping the Ten Commandments, and the hundred and ten other commandments which they had manufactured out of them. Christ came and said, "I will show you a more simple way. If you do one thing, you will do these hundred and ten things, without ever thinking about them. If you love, you will unconsciously fulfill the whole law.

Any experiment that can benefit by one hairsbreadth any single human life is a thousand times worth trying.

to pinpoint our exact location, to map our direction of travel, to find our ways home. I can imagine Natural Law as the latitude and longitude of Spiritualism; it is how we navigate our happiness, which allows us to express our progression, and to serve as we grow, which the Philosophy of Spiritualism inspires and encourages us to do.

My favorite game show of all time is the original *What's My Line?* It was broadcast from 1950 to 1967 and was both entertaining and intellectual. Moderated by John Charles Daly, it featured Dorothy Kilgallen, Arlene Frances, Fred Allen (succeeded by Steve Allen), and Bennett Cerf as panelists tasked with questioning contestants in order to determine their occupations. These panelists, with dignity and decorum, applied basic binary search strategies in asking only those questions that could be answered yes or no, long before modern computers introduced us to binary code. They followed a line of formality and an adherence to rules to accomplish their goal. My conclusion upon studying Henry Drummond's *Natural Law in the Spiritual World* (and watching television) is that by following the formal lines of Natural Law and adhering to them, I may accomplish my goal of creating my happiness while supporting my spiritual growth, which grants me the privilege of serving humanity. Thanks to Spiritualism, my line... my latitude and longitude... my spiritual compass, if you will... is Natural Law.

Once introduced to Spiritualism's Philosophy, we often become lifelong students of Natural Law, and there are many significant references to it beyond Drummond's work.

Acknowledging *Death*

Our Key to Living a Happy Life?

"We affirm that the existence and personal identity of the individual continue after the change called death."

Writer: Michael Tymn
Academy of Spirituality & Paranormal Studies, HI

"Death is indeed a fearful piece of brutality," the eminent Swiss psychiatrist Carl Jung once offered. "There is no sense in pretending otherwise. It is brutal, not only as a physical event but far more so psychically. [However] from another point of view, death appears a joyful event. In the light of eternity, it is a wedding, a *mysterium conjunctionis*. The soul attains, as it were, its missing half. It achieves wholeness."

Mozart called death the key to unlocking the door to true happiness. Shakespeare wrote that when we are prepared for death, life is sweeter. The French philosopher Michel de Montaigne said that "to practice death is to practice freedom."

These are certainly strange ideas to most, but these great men drank deep from the fountain of wisdom and understood life's greatest paradox—that in embracing death we can live a fuller, more enjoyable more meaningful life.

It's difficult for most Western materialists, whether they subscribe to a religion or not, to comprehend such sage reasoning. "The idea of death—the fear of it, haunts the human mind like nothing else," wrote anthropologist Ernest Becker in his 1974 Pulitzer Prize-winning book, *The Denial of Death*. Becker explained that to free oneself of death anxiety, nearly everyone chooses the path of repression. We bury the idea of death deep in the subconscious and then busy ourselves with our jobs and other certain pleasures. We strut in our new clothes, show off our polished cars, hit little white balls into round holes, escape into fictitious stories through books, movies and television. We seek vicarious thrills at sporting events, pursue material wealth, and seek a mundane security that we expect to continue indefinitely, all the while oblivious to the fact that in the great scheme of things such activities are exceedingly short-term and for the most part meaningless. Becker refers to this

"secure" person as the "automatic cultural man." He is "man confined by culture, a slave to it—who imagines that he has an identity if he pays his insurance premiums—that he has control of his life if he guns his sports car or works his electric toothbrush."

Becker's "automatic cultural man" is a modern description of Kierkegaard's "Philistine." For Kierkegaard, Philistinism was man fully concerned with the trivial. Of course, if we are not completely selfish, we also involve ourselves in loving, caring for, and serving others. Those acts seem to at least partially give meaning to our lives and validate our existence, until we ask: If our loved are simply marching toward *nothingness* with us, what is the point of it all?

And then, one day, perhaps when it becomes apparent that our days are numbered, those repressed anxieties relating to death begin welling up into the consciousness. We proceed to live our final years under a dark and increasingly foreboding shadow. For the most part, the muddled information provided by orthodox religion offers little comfort.

The term "practicing death" seems to have originated with Plato and, in effect, means to

have death on one's mind constantly, to embrace it, so that it doesn't take us by surprise. Some erroneously interpret that to suggest that we should give up on this life and live for a future life. Addressing concerns that being too focused on the afterlife will make a person unfit for the "practical" life, philosopher Lilian Whiting pointed out that the truth is just the opposite. "Let one realize the absolute continuity of existence and at once life becomes worth living," she offered.

Dr. Madison Peters, a Christian author of a century ago, put it this way: "Too many indeed



hold the solemn verities concerning the hereafter in a sort of half consciousness, believing in them, yet nevertheless not fully realizing them. They must flame within us, setting our whole moral and intellectual nature on fire, sending a life current of energy through every part of our being, arousing us to impetuous action and to sustained effort born of strong conviction.”

A group of entities, dubbed the “Invisibles” by popular author Steward Edward White, communicated through the mediumship of White’s wife, Betty. They referred to the desired awareness of spiritual matters, including death, as “habitual spiritual consciousness.” Concerned that White might misunderstand and assume that they were saying that the focus should be entirely on the Spiritual World, they explained: “This does not imply any retirement into some state of permanent abstraction, nor any priggish watchfulness to determine that your every move is transcendental. It means simply that each day, when you finish your practice, you do not close the experience like a book, but carry it around with you like a treasured possession. Instead of being completely forgotten, it remains in the back of your mind, communicating its influence automatically to your actions and reactions, and ready at any moment, if specifically called upon, to lend a helping hand.” They stressed that one must be able to deal with life’s adversities by viewing them from the higher consciousness.

Frederic W. H. Myers, one of the founders of the Society for Psychical Research, is a good example of someone who was able to develop his spiritual consciousness to the point where, in practicing death, he found joy and fulfillment in life. At Myers’s memorial service in 1901, Sir Oliver Lodge recalled that Myers, when visiting the United States a few years earlier, swam the Niagara River below the treacherous falls. Myers told Lodge that the thought suddenly flashed upon him that he might die, but there was no fear connected with this thought. Rather, he saw the whole experience as a joyous adventure, for, as Lodge put it, “his clear and happy faith was the outcome entirely of his scientific researches” which strongly pointed to survival.

Present at Myers’s deathbed, Professor William James of Harvard wrote that “his serenity, in fact, his eagerness to go, and his extraordinary intellectual vitality up to the very time the death agony began, and even in the midst of it, were a superb spectacle

and deeply impressed the doctors, as well as ourselves.”

In *The Broken Connection*, Robert Jay Lifton, a distinguished professor of psychiatry, says that we must “know death” in order to live with free imagination. He tells us that we have to be able to imagine it, to visualize it before we can accept the survival of consciousness. Therein is the failure of orthodox religion, for there is nothing to visualize beyond harps and clouds. When we truly practice death—when we absorb modern revelation and teachings coming to us through modern mediumship and other phenomena, we may begin to visualize something even though it may not be completely in focus. Through such visualizing, we begin to comprehend the divine plan and formulate a paradigm that involves a Creative Force. We fully understand the reality that we are souls who are progressing our way back to a Oneness with the Creator through lessons learned from life’s challenges and adversities. We understand how a life without adversity offers little opportunity for growth. We come to appreciate the words of Mozart that “death, as we consider it closely, is the true goal of our existence.”

The key to living the unrepressed life, according to Becker and Lifton, is having a sense of immortality and a firm belief that our Earthly life is part of a much larger and eternal life. Lifton points out that there are some who can derive satisfaction out of a biological sense of immortality—that there will be a “living on” through one’s progeny, or one’s works of art, literature or science. Spiritualists may tend to view such ideas as foolish or myopic.

Practicing death means moving from either skepticism or blind faith to conviction by continually searching for higher truths, cultivating an awareness of the larger life, and then being able to visualize other realms of existence. This is done through metaphysical study, analyzing and discerning ancient and modern revelation, meditation, prayer, seeking and striving, and finally, solving and soaring.

In practicing death, one does not live in the present, the past, or the future. He lives in eternity, which is the only true way to live in the present, the past, and future at the same time.

“Let us have nothing more in mind than death,” said Montaigne. “At every instant, let us evoke it in our imagination under all aspects. Let us wait for it everywhere.”

A Rapidly Evolving Field of Study

EVP

Electronic Voice Phenomena

From *The Association TransCommunication*

Writer: Rev. Tom Butler

Spiritualist Society of Reno, NV

People once assumed that we would never understand how spiritual things work, but today, we have come to realize how trans-etheric phenomena manifest. We can now quantify them, and we can build devices based on our understanding to apply them in our lives.

Subtle-energy phenomena such as EVP are subject to the very conceptual influence of the etheric aspect of reality, but at the same time, they are subject to the constraints of physical processes. Their study requires close attention to how people process information. It is not safe to say that an example is EVP unless the human factor is considered alongside the physical processes. At the same time, this study requires an understanding of the physical processes that might be involved.

The average practitioner cannot be expected to be an “expert” in this complex subject without considerable study. Recording EVP can be considered a “craft,” and any good craftsperson knows to depend on the foundation of knowledge, experience and science that has come before.

A *National Science Foundation* report based on interviews with 1,574 people across the country found widespread increasing belief in what it terms, “pseudoscience.” A recent Gallup survey showed belief in ghosts, haunted houses, witches and the ability to communicate with the dead all increased by double-digit percentage points in the past decade. Belief in communications with the dead is nearing 30 percent. So the

question that needs to be asked is, “With such a large percentage of our population interested in such subjects, why has there not been more study of the paranormal?”

Just as with meditation practices, it is recommended that a person set aside a special place for transcommunication so that the energy can accumulate. Understand that just like with mediumship, some EVP practitioners are going to be naturally more effective than others.

Electronic Voice Phenomena (EVP) are anomalous, intelligible speech produced in electronic devices. They may be heard as a real-time output but are more generally heard during review of the recording. No currently understood physical processes account for the existence of EVP.

EVP Formation

EVP can be collected under circumstances which preclude the possibility of such mundane sources as radio frequency contamination, unnoticed background conversations, contamination from previously recorded speech and mundane sounds mistaken as voice. People around the world have demonstrated this fact since before Friedrich Jürgenson made his famous EVP recordings fifty years ago June 12, 1959. The important point is that much is known about ordinary EVP formation which allows practitioners to recognize what is and is not phenomenal.

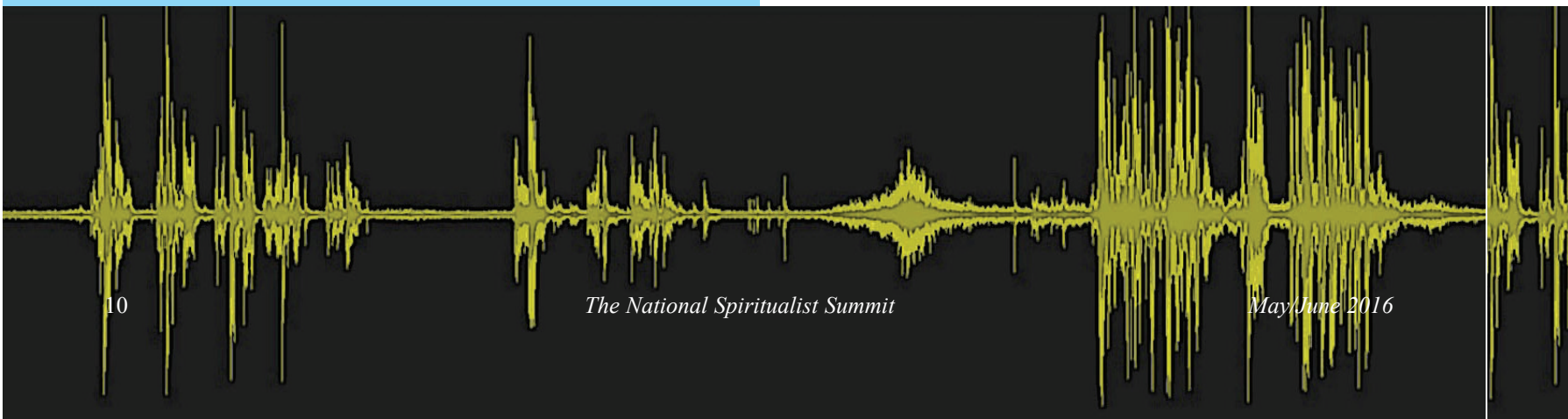
The phenomenal utterance is formed in the recording device. The current theory is that noise is used for voice formation, and the “frequencies” available in the sound stream at any moment will determine the richness of the resulting voice. (There is no need to say that this kind of phenomena is caused by divine intervention.)

Characteristics of traditionally formed EVP:

EVP are not acoustical phenomena, meaning that they are formed in the recording mechanism, and can be collected with an acoustically isolated recorder.

The voice is formed by transforming audio-frequency energy available in an electronic circuit into an approximation of human speech.

EVP are energy limited. This means that their formation is in short bursts of a few words, so that the burst may tend to have greater volume.



EVP, once digitized, tend to be stable.

The recorded utterances are formed from available audio-frequency energy used by the etheric communicator and may be in the form of relatively random noise, fragments of voice or synthesized voice.

Physical processes in EVP formation:

Field observation has shown that the processes involved in trans-etheric phenomena are predictable. The propagation of sound or light is measurable, and their understanding can be applied and verified. In the same way, the processes governing subtle energy and the behavior of personalities after transition are predictable, and can be verified.

Also, there is consistency in how subtle energy influences are able to affect physical processes. For instance, both images found in video feedback noise and EVP from background noise appear to depend on some type of resonance. If sound is not present, it cannot be transformed into the words of EVP.

The most common technique for EVP experimentation is the use of an audio recorder, and if necessary, a background sound source. “Transform EVP” are not an acoustical phenomenon, and so are not heard at the input of the electronic device. This form of EVP is the result of a *transformation* of available audio-frequency energy within an electronic device into a simulation of human speech.

Transform EVP communication is captured through a normal communication “question and answer” process during recording. The EVP recording technique of using an audio recorder, and if necessary, supplying audio-frequency noise is referred to as the “basic recorder technique.”

Possible results of using the basic recorder technique are that, an EVP will be formed out of available noise; the experimenter might mistake mundane sound as EVP; unnoticed conversations in the recording environment might be mistaken as EVP; an existing recording might be changed in storage or during output.

In transform EVP, the utterance typically occurs in the space after a question or comment. In some instances, convincing evidence has been reported suggesting that some utterances precede the question, as if anticipating it.

Recorder artifacts and imagined EVP:

Less expensive digital voice recorders are thought to be more successful in EVP experimentation because of the noise generated within the recorder, presumably in the analog input stage. It is often unnecessary to supply background noise. Earlier models were subject to bursts of noise that are reminiscent of an angry man yelling a message. Further analysis has shown that the bursts of noise are simply artifacts, but that the communicating entity sometimes uses the sound to form voice. Since the sound naturally has an angry sound, the resulting EVP sounded angry.

Other artifacts include induced noise from nearby electrical devices. The induced noise has a frequency of equal to power-line frequency, two times line frequency or a harmonic of line frequency, and it can be modulated to sound like voice by moving the recorder in relationship to the source.

Research has produced a list of characteristics for EVP that can be considered a “litmus test” that provides a means of avoiding mundane sound being mistaken as phenomena.

Typical sources of sound mistaken as EVP include:

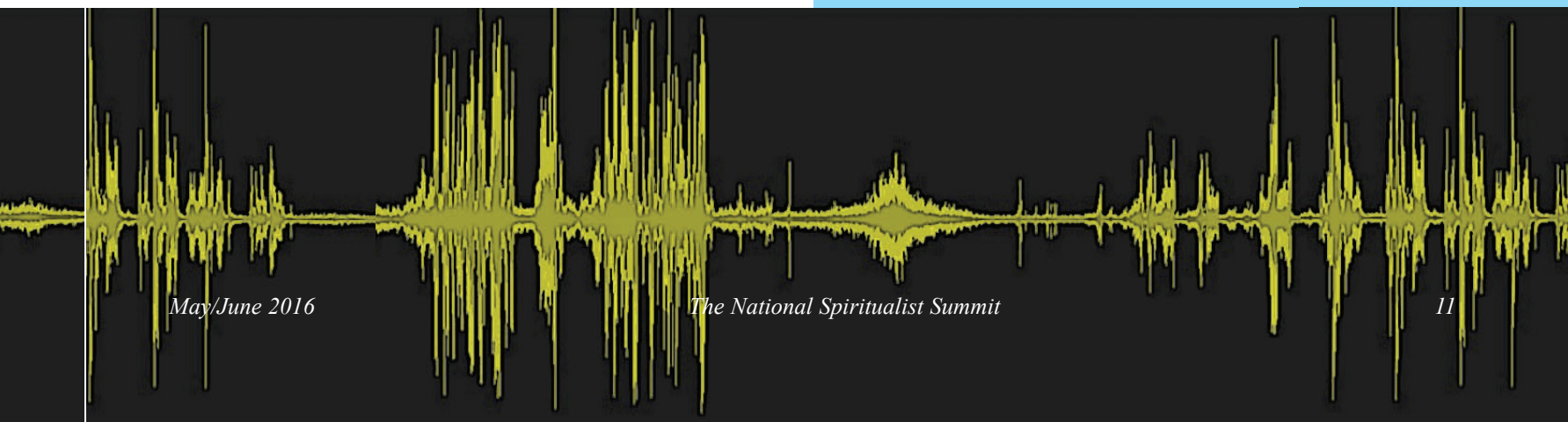
Ordinary variations in background sound mistaken as voice. For instance, a burst of static is sometimes mistaken as an angry voice.

Stray radio signals may be mistaken as EVP. Handheld, battery-powered recorders are excellent antennas for radio reception, and the electronics are capable of making stray AM signals understandable.

“Morphed” or foreign-language sound source interference may be mistaken as phenomena. Foreign languages are sometimes reported as having been morphed into EVP, only to later be recognized by a person who speaks that native language as not being EVP.

Reversing a sound track can make some words sound like other words when heard in the reverse.

Ordinary sounds can be changed with an audio editor to simulate EVP. Changing the tempo of a sound file can change its intended meaning. Since voices of EVP are usually formed out of the background noise, filtering the noise can sometimes change how the words are heard. Excessive amplification can make inaudible radio signals audible.



Our Physical & Spiritual *Aura*

Writer: Rev. Melvena Haffner
Church of Spiritual Life, NH
Reprinted from TNS 1979

At birth, each soul receives the touch or breath of Infinite Intelligence. It is our aura which throughout our lifetime will absorb and reflect our particular individuality. It bears those distinct but unique characteristics across the greatest dimension of life—our transition from the physical to our rebirth to Spirit.

And what a lifetime! This radiant spark carries the seed of everlasting life and implants the germ of eternity which, when flung free of physical bounds, once again breathes anew. The shadow of death causes us to tremble in fear and cling to the last remaining threads of life, however fragile. The precious physical life of our own bodies is perceived differently than the fundamental life and death struggle evidenced in nature. Too often we elevate ourselves above nature, but in reality we are but seeds evolving, just as the rest of nature.

From the seed comes the flower. It expresses every quality and physical fact common to its breed; and yet, under the close eye of the microscope, its individuality, its uniqueness unfolds. Its kind will produce seeds to bring forth more. The soil in one part of the country will alter it in some way, just as the temperature from another part will impact its growth in yet other ways. There are different kinds of sunflowers and each general class stands unique. More so, each flower of each kind differs ever so slightly. The length of the stem, the size of the petals, or the captivating aroma that entices bees and birds will differ, just as every hair on your human head is different. The sweet liquor that rises on the currents of air envelopes each plant. Man and his aura are partners with the flower, for he, too, shares another body—the aura. It, too, is a product of its growth and conditioning.

To the human eye, it is often aloof, caught in a fleeting glimpse in the extreme corner of the eye where shadows, light and darkness roll about together. A few sensitives are born with sight of this remarkable gift from our Creator. But they, too, see only that which their particular development allows. Some observe its colors—the revealing keys

to its growth, interests and achievements. Chemical dyes exist which can help the eye see this aura. These are affixed to plates of glass or specially prepared glasses. In a sense, infrared photography reveals images similar to those observed by the highly attuned sensitive.

A truth spoken of in Modern Spiritualism is that every man, woman and child on the face of this world makes his or her own happiness or unhappiness as he or she obeys or disobeys nature's physical and spiritual laws. The Laws of God are just, and for no living mortal do these laws bend! Your actions throughout life are imparted to your aura. The aura is your link—a divine link—which holds you accountable for every deed and action, good, true or false. The soul is the pure essence of the heavens. It wears the cloak of the aura and you bear the responsibility of your decision, even in the hereafter.

The aura is a reflection of your spiritual expansion that results from the life you lead upon the Earth plane. So, you carry about your neck the albatross of your deeds, as did the Ancient Mariner. In entering the dimension of the spirit, you are your own judge and automatically decree that to which you are entitled. Deceit and dishonesty may be successfully hidden here within the mortal expression of life, but the eyes of mortal humans are not like those of the Spirit!

No soul is eternally lost or condemned forever, for deep within every Spirit is the spark which will seek harmony and balance. The individuality of man persists in the physical and spiritual, so choose well the conditions you select now to cultivate your life.

The human aura is a magnetic, etheric substance which illuminates and emanates from the physical body. The shades, or colors in the illumination are governed by the quality of the soul value. If the soul is of a higher developed and progressive type, the illumination will register clear, bright, pastel shades that appeal to the love and beauty of the higher natures of Spirit. If the soul is low, debased and degraded, the illumination that emanates will be dark, muddy and will not attract to you those of a higher vibration.

Perfection

Mistakes & Retakes

Writer: Beth Morgan
Spiritualist, TN

Consider you are already perfect, right now, just the way you are. “Huh?” you might be saying. New ideas many times do not compute, so let me give a little more information before you agree or disagree with me. Let us take a view from the big picture and look at a new way of explaining perfection.

Imagine you are a soul born here with a body to experience life and grow in awareness. You begin in “preschool consciousness,” copying and assimilating the beliefs and values of those around you. At first you learn to “fit in.” Since there are limited experiences and results, choices and decisions are usually unconscious and made randomly. You do not realize that you have the free will of choice, so you go about your day and your life by making choices and decisions moment by moment with your thoughts and actions. In “elementary school” you get to explore and grow beyond what was taught at home.

This continues throughout life. Your level of awareness determines the degree to which you manifest the results you want. As a child, teenager, or young adult you did not know what you know now; therefore, choices you made at a younger age are only as wise as your degree of awareness at that time. Your limited awareness may have caused you to make many mistakes—which is actually a good thing. Those mistakes have the power to propel you along on the learning curve to higher truths, values, and belief systems. Repeating mistakes and patterns, or being unhappy or miserable is a motivator to move you to try different thoughts, decisions, actions, and choices outside your frame of reference and comfort zone. Thus you do a retake on your life, rewriting the script and getting the results you want. Those of you willing to take risks moved to a more “graduate level” of consciousness. Here you come to more fully understand the journey your soul has been on, and you can

begin to celebrate all the trials and tribulations you went through to grow in enlightenment. This continues today as you keep learning and growing from new experiences and from making mistakes. This is the process you need in order to make wiser choices and to find and achieve the kind of satisfaction you desire through this life.

When you wake up and can’t sleep in the middle of the night because you are going over choices you’ve made that you aren’t proud of, do you consider the bigger picture of your journey? Monday morning quarterbacking is not an enlightened thing to do to yourself if those decisions were made from a place of lesser awareness and understanding. When you do this, have a serious talk with yourself and remember you can’t be expected to know things you do not yet know. Right?

Believe it or not, you are perfect *today*, for today is based on the *best you* that you can express and be today. Your perfection includes your imperfections and your blind spot too. As your consciousness grows and evolves, and you expand your frame of reference and awareness, you will recognize that there is a level of perfection to be realized at each place along your journey.

Let’s illustrate this point by considering a simple acorn. No one would claim that an acorn growing in Georgia was better than an acorn growing in Washington State simply because it sprouted earlier in the season and began growing, right? Rather, most would understand that there is a warmer climate in Georgia with lots of rain. The early start was influenced by the environment, not the level of determination of the two acorns. Both wanted to grow into full stature and be a giant oak tree, because that is what acorns do. You are like the acorn. You move beyond your conditioning when the nutrients for your evolution are present. You use your higher mind to expand your beliefs, values, and choices—loving and forgiving yourself—and understanding the journey of the soul as it learns Truth through the process of life’s experiences.

What are the best lessons in life? Making mistakes, failing, experiencing friction with others, experiencing frustration—all are part of our spiritual journey to help us grow in awareness so improvements can be enjoyed over time as we make new and better choices. Poor or unwise choices made in life always bring about ample opportunities for “retakes” that have the power to catapult us to new horizons.



Faith of Spiritualism

Writer: Rev. Dr. Norma J. Turner, NST, Spiritualist Living Center, AZ

Spiritualism is the Science, Philosophy, and Religion of continuous life, based upon the demonstrated fact of communication, by means of mediumship, with those who live in the Spirit World. Spiritualism is a science because it investigates, analyzes, and classifies facts and manifestations demonstrated from the Spirit side of life. Spiritualism is a philosophy because it studies the Laws of Nature both on the seen and unseen sides of life and bases its conclusions upon present observed facts. It accepts statements of observed facts from past ages and conclusions drawn therefrom, when sustained by reason and by results of observed facts of the present day. Spiritualism is a religion because it strives to understand and to comply with the physical, mental, and spiritual Laws of Nature, which are the Laws of God.

A Spiritualist is one who believes as the basis of his or her religion, in the communication between this and the Spirit World by means of mediumship, and who endeavors to mold his or her character and conduct in accordance with the highest teachings derived from such communication.

Those are the definitions stipulating who and what we are and do as Spiritualists. Our belief in communication with Spirit through mediumship is the basis of our religion, but we do not put our faith in anything that does not sound reasonable, or has not been put to the test. Let's consider that, perhaps, there are two kinds of faith.

The first is the faith of those who believe because they follow the traditions of their ancestors in strongly maintaining a tradition of a particular faith. This kind of faith could also be called an inherited faith. Those who inherit their faith have the advantage that they are not easily tempted. Even when confronted with philosophical arguments that might contradict their faith, they remain strong because of the traditions they have inherited and the familial support they feel. But they also have disadvantages. Their faith may not be well grounded in reasoning, but instead a faith resulting more out of habit and routine. This is one aspect of Scripture-based way of thinking that is often criticized.

The second kind is the faith of those who have gained it through reason and philosophical thinking and commitment—it might be called “personal faith.” There is an important difference between the two kinds of faith. Possessors of personal faith have an advantage. Because they have discovered God with their reason, they typically are very strong in their belief. Their disadvantage is

they might be otherwise persuaded by that same logic when confronted with stronger arguments to the contrary. This may tempt them to abandon their faith.

In order to withstand challenges, faith must be grounded in something beyond one's own personal experience. Persons whose faith is rooted in a combination of both these patterns—family background and reason and philosophy—have every advantage. They have strong traditions while being able to think through their beliefs.

It is no longer enough to be born into a faith. Inherited faith is second-hand and can be very empty. It is not enough to say, “My family has always been believers.” Religious teachers will tell us that every individual must make a personal decision. We can look at the Gospels for a good example. Jesus asked His disciples the most important question in the Gospel concerning His identity (Mark 8:27-35.). When He asked, “Who do people say I am?” Peter answered: “You are the Christ, the Son of the Living God.” This is the core belief upon which the Christian Church was founded. Jesus asked not for His own sake, but for the sake of his followers. Such a question forces people to think about their beliefs. Our parents' faith is not our own until we walk the journey ourselves, and sometimes that journey takes us in different directions.

Certainly, the first Spiritualists had to think carefully about their beliefs. In the midst of the wave of religious renewal driven by Protestant fervor, the “rappers,” as they were called, were on a path wildly different from the majority. Their challenge was to explain not only to themselves what and why they believed as they did, but also to family and friends. Some of us relate to that situation. (Perhaps family members have difficulty accepting your membership at a Spiritualist church?) We must come up with our own answers—to state our own values and beliefs in a way that makes sense not only to us but also to those who care for us.

We do know that whatever spiritual path we follow to help us develop and become more perfect and complete individuals, the more spiritually healthy we will be. The more people who develop in Spirit to help and to heal, the more friendly, kind, and compassionate this world would be. As individuals, we have been introduced to a unique philosophy of life based in the continuity of life that the majority of the world's religious people do not accept or even acknowledge. We share insights into the nature of life and afterlife, the Natural Laws, and the purpose of life.

Occasionally, I am challenged by people who do not find particular benefits from organized religion. Those of us who do come together as like-minded Spiritualists know how being with friends and our supporters provides us with encouragement and strength. We may come to service a bit tired or put out, but find the calm and strength of the community fills us with meaning and direction. Sometimes, the energy works in the opposite direction and we find that our being there has helped someone else who has been energized or lifted up by our presence. Spirit works that way, and we recognize the importance of attending the service. Those days leave one saying, “Let us rejoice! I love life! I love living! I am Spirit!”



I Believe in God *But Not in “Religion”*

Guest Writer: Ada McKay, Spiritualist
Bon Accord Spiritualist Church, Aberdeen, Scotland, UK

I am a fan of the TV series CSI. In one episode the character Gil Grissom was talking to an R.C. Priest, who was trying to persuade Grissom, (a lapsed Catholic) to come to Mass. Grissom told the priest “I believe in God but not in religion.”

This sentence made me sit up because I also believe in God, but not in the teachings of many churches. Churches were not founded by Jesus, but by his followers. Jesus came into the world to teach people how to live their lives according to God’s laws—not the laws of the church as defined by man. Today, it appears as though the teachings of these churches are very different.

Spiritualists come from very different religious backgrounds, but have one thing in common. They discovered Spiritualism and now call it “home.” Why? Spiritualism encourages us to find our own answers by teaching us to believe those truths that resonate with us. Can you imagine the minister of a traditional church ever saying such a thing? In contrast, they often teach that there may be consequences for being a non-believer.

Unlike other religions, Spiritualism teaches that we all must take responsibility for the lives we lead, and that life is an eternal progression and we have an infinite number of opportunities to make good. Distinctively different from other religions, Spiritualism teaches us that there is a system of compensation and retribution for deeds done on Earth. Other religions will have you believe that asking God for forgiveness after a life of evil will gain you access to Heaven. Where can personal responsibility be found in this? Most everyone knows the teaching of Jesus: “What ye sow so shall ye also reap.”

So, what does the religion of Spiritualism tell us to believe about sin? It teaches personal responsibility for the lives we lead, that we will answer for this life when we arrive in the next world, and that we must make restitution for the wrongs we have committed. As a Spiritualist, I feel that this makes perfect sense! While positive action deserves reward, those who perform evil acts will have to face the results of those acts. They will feel within themselves the pain and suffering they have caused others. This process is necessary for their spiritual advancement.

Traditional religions would have you believe that how you live this life decides your fate for eternity. Certainly these kinds of teachings would not serve to draw people closer to God. Why do they not teach that God is a God of love who forgives them and will go on loving them in spite of their sins? Spiritualists believe in a God who gives us opportunity to renew and perfect our souls. We believe that an Earth life is a school of learning. We must strive to earn a good passing grade before our time comes to leave this Earth. Life is eternal and gives us many chances to learn the lessons we are destined for.

Many religions teach that Jesus is a son of God and that we must worship him as such. Spiritualists believe that Jesus was a great teacher, a healer and shared a close connection with God and the Spirit World. Spiritualists love and admire Jesus and accept His teachings about living a good life, but we do not believe that he is a God to be worshiped.

As Spiritualists, we do not believe that our soul’s entry to Heaven is conditional upon our belief in certain ideas. We do not require fancifully adorned buildings in which to share fellowship, or need our ministers to wear priestly robes. Jesus taught on hillsides and beaches and wore no special clothing. The Spiritualist Church is about the people of God, and we can find fellowship in converted houses or other small buildings once used for other purposes. There aren’t many of us fortunate enough to meet in buildings built specifically for us to call home.

Unlike other religions, Spiritualism teaches that life continues in the Spirit World after death. Can you remember before you found Spiritualism, a time when someone you loved died, and your church told you simply to “have faith?” But for you, faith was not enough. You wanted to know because one day you also will pass. This is where Spiritualism most differs from other religions. It is the only religion to provide and encourage your communication with the Spirit World. How lovely to get a message from a recently departed family member telling you they are fine and have arrived safely. What a relief it is to hear from them. It can exceed the joy you experience upon receiving that first postcard or letter from a family member that has moved away whom you so dearly love.

The truths of these communications resonate within each of us in their own way. A sense of interconnectedness with those we love in Spirit confirms for us that life has purpose. Our loved ones confirm for us that life is worth both the joys and the sorrows—that life is a gift—and that we should live it as wisely and fully as we can.

Spiritualist Faith

Writer: Rev. Chris Owen, CM, CH
Spiritualist Church of Eternal Life, ME



In the 1800s the advent of the Modern Spiritualist faith took place in the midst of the flowering of modern science. Spiritualism has a scientific aspect to it which is why it attracted so many. Renowned scientists like Sir William Crookes, Alfred Russell Wallace and others successfully documented the existence of mediumistic phenomena of all kinds. They waited until the ends of their careers to publish their findings so as not to damage their reputations, for the established institutions of that time that were hostile to these findings. The *science* of Spiritualism then began to diminish as the *religion* of Spiritualism took its place. Spiritualism then went to battle with the established religions which had originated from Bronze Age myth and lore. These religions are still very active and have hegemony over the majority of retail spirituality. Let's consider their differences to create a clearer picture of who we are as Spiritualists and what makes us so unique, as opposed to who *they* are.

When I was a young lad, I took my spirituality very seriously, and read the bible from cover to cover. I tried as best I could to see the virtues of this 5,000 year old book. I noticed all of the contradictory morality. I noticed the iron fisted approach that was used to stifle the gifts of the spirit in individuals, and contradictory morality. Development of those gifts was only allowed in certain anointed people such as Jesus, Moses, Abraham and so on. All that's left for everyone else was to obey the institution without question. This is their notion of faith—obedience to the dogmas and the creeds of the existing institutions based on the Bronze Age book. That's not my idea of spirituality. Fortunately, because of the power of Infinite Intelligence and Natural Law, we are all called to obey a higher master. Each of us has to find spiritual fulfillment by listening to the Divine light of Infinite Intelligence, not living in blind obedience to ancient man-made dogmas and creeds.

In the early 1990s I walked into a Spiritualist Church and discovered a different concept of faith. The idea of individuals developing their own God-given spiritual gifts was intriguing. This type of faith eliminated the middleman. There was no filter between the world of Spirit and these people. Their faith was not in Bronze Age religious figures that may or may not have ever really existed. Their faith was between themselves, God and Spirit. In most cases, it was people that they knew who gave them evidential messages.

The connection that I found within the Spiritualist church was radically different than the one I had within the church I grew up with. When I was a child I was told I would commit a mortal sin if I ate meat on Friday. Mortal meant that you would go to the Hell forever, unless forgiven by a priest. But by far, the doctrine that I could never accept was the one about the final judgement. Many Christians and Moslems

believe that when we die, we go to purgatory or cold storage until the end of the world. They are told to believe that final judgement will be made, and sinners will go to Hell and believers go to Heaven. The Spiritualists believed that there was no such place as Heaven or Hell—no end of the world or the universe—no final judgement. The universe to the Spiritualist is infinite. Souls continually progress to higher levels of enlightenment and refinement. To me this kind of proposition is more rational and worthy of belief than the iron fisted faith of other religions. I felt “liberated” whenever I contemplated the liberty of the Spiritualist. For Spiritualists, their faith is through their belief in the continuity of life, and their faith grows stronger through personal experience with God and Spirit.

We as Spiritualists have received revelations that Spirit has plans for the human race to evolve. Spirit has revealed to us that we are on the verge of a rebirth of true spirituality. The masses need to be encouraged to develop their own spirituality and connection with God and Spirit. The question we need to ask is how do we utilize our gifts of the Spirit to help better and enrich others' lives psychologically and spiritually? No matter what the established religions may do to dissuade us, the light of Spirit keeps shining through the shadows encouraging us to continue this work of enlightenment for the masses. We find ourselves suppressed on all sides by the skeptics, the mass media and establishment religion in our noble efforts to raise the vibration of humanity. In the meantime, society sinks into the mire of hatred, war, immorality and intolerance—the legacy of the established religions that most of humanity still lives under.

The irony about the still existing Bronze Age religions is that they claim to be living faiths. With only the information from a 5,000 year old book, how can it be said to be alive? Through meditation and Spirit communication, it is the religion of *Spiritualism* that proves to be alive! It teaches us that the physical world and the Spirit World exist simultaneously in dynamic mutually supporting dimensions. While others spend their lives waiting for the apocalyptic final judgement that comes as the world and the Universe are destroyed forever, the Spiritualist enjoys the Universe as it is. If it is said to be imperfect, that's because *we* are imperfect. We have worldwide communications now.

So the religions that rule our society today—those that have all money, power and influence—still place their faith in the superstitions of the past. Only Spiritualism is forward looking enough to place its faith in the future, a future free from ignorance and superstition, and prison-like dogmas and creeds. Spiritualism provides a way to an enlightened future. That is the difference between us and them.



Easter & The Advent of Modern Spiritualism

Writer: Rev. Janet K. Bleier, CM
New Beginning Spiritualist Church, WI

March was a big month this year! The Easter holiday fell on the 27th of March, and Spiritualists celebrated the Advent of Modern Spiritualism on March 31st. At first glance those things don't necessarily look as though they have anything in common, but they most emphatically do: both celebrate new life. I would like to examine both holidays, and point out the similarities between these two celebrations that helped to brighten our world after a long cold winter.

Most of us are familiar with Easter as a holiday as many of us come from a Christian background. Christian theology and tradition tell us that Jesus made a triumphant entry into Jerusalem on Palm Sunday. He was a well-loved and controversial figure who healed the sick, ministered to the poor and spoke of a "Greater Kingdom" to come. Naturally, His presence horrified the ruling Roman officials, who saw Him as a dangerous revolutionary that could spark social upheaval. The ruling Jewish Council saw Jesus as a rebel who challenged existing Jewish laws and the way they were administered. A "trial" was held and Jesus was declared guilty of heresy, an offense punishable by death. On Good Friday he was executed by crucifixion, and his body buried in a tomb provided by Joseph of Arimathea.

Three days later Mary Magdalene went to visit Jesus's tomb and found it empty. Nothing remained but the grave wrappings. Blinded by tears, she spoke with a man in the garden, who asked her—did she not recognize Him? Mary Magdalene saw the risen Jesus, as did many others after his execution.

To Christians, Easter is about the Cross and the Crown—a humiliating



death followed by a miraculous resurrection. To Spiritualists, the Easter story is about effort and reward. According to the *Educational Course on Modern Spiritualism*: "Effort is the progression we make and strive for in this life. Reward is our 'placement' in our future life. Our job here is the learning and application to daily life of the spiritual aspects of ourselves, understanding and living in balance with Natural Law that these things will aid our spiritual unfoldment, progression and growth."

Spiritualists do not believe that Jesus's physical body was resurrected, but that what the witnesses saw was his etheric body that continues after the change called death. Easter renews our teaching that there is continuity of life: not only did Jesus show his disciples the truth of immortality, he was recognizable because he retained his personal identity as is spoken of in our Principles. In addition, Jesus was able to contact friends and loved ones, to spend time with them and teach them further. Both Christianity and Spiritualism celebrate the truth of "If a person dies, they shall live again!" at Easter.

Also, both Christianity and Spiritualism recognize that the resurrection of nature during the spring is mirrored by the resurrection of the human soul to the greater continuity of life. Spiritualist Pioneer Cora L.V. Richmond wrote: "This is the message of

Easter morn. It is that the power that Jesus taught by, lived by, performed his wonder through—the powers of spiritual love have never been quenched. It is that the powers of the spirit that belong to man, the gifts and graces and adornments of the soul, have not for one instant been destroyed, but are waiting only for the magic opportunity to express themselves, to enlighten man's spiritual nature, to develop his thoughts and powers, to reveal to him the unseen world of spiritual forces lying all about him."

In 1848, the Fox family began a movement that established for many a truth that the personality survives after the change called death. "If a person dies, he shall live again!"

Communication with spirits is a well-documented phenomena which occurs in almost every major religious system and civilization in the world, but Spiritualists mark March 31st, 1848 as a date when a documented two-way conversation with the Spirit World began, and has never ceased.

So, what do Easter and the Advent of Modern Spiritualism have in common? Simply put, they both celebrate the continuity of life. We don't die. We change form, but we do not cease to exist. Even better, we still have the ability to learn, grow and contact our loved ones. When Jesus told his followers that they would not see him on Earth again, he told them he "was going to prepare a place" and that they would meet again. Spiritualists also acknowledge that we will one day be reunited with those we love.

What a message for springtime, when new life is everywhere! Death doesn't exist—only a transition into a new realm! There is nothing to fear for we will never lose each other. Having just celebrated these two holidays, I am eternally thankful for this message and the evidence I have received that confirms it. There is no death and there are no dead!



media watch

by The Revs. Tom & Lisa Butler, NST

Comedian Talks to God

Comedian Tracy Morgan was in a terrible accident in June of 2014. His limousine was smashed by a tractor trailer, killing several fellow comedians. Ardie Fuqua and Jeffrey Millea were also seriously injured. Morgan went into a coma due to brain trauma and also suffered a broken



leg and ribs. Morgan says that he had a near death experience (NDE) and it included a talk with God. "I went to the other side. This is not something I'm making up. Do you know what God said to me? He said, 'Your room ain't ready. I still got something for you to do.'"

The article in *Inquisitr* goes on to say "Some may be quick to dismiss Morgan's claims out of hand simply because he said he talked with God. It turns out that science gives us good reason to seriously consider such claims. Dr. Sam Parnia of the University of Southampton studied 2,600 patients whose brain functions were supposed to have stopped before they were revived. Out of the people declared medically dead, 46 percent recall real events that occurred in the operating room, with two percent reporting visual, out-of-body experiences. Another nine percent reported a near death experience."

From: "Inquisitr Celebrity News," Written by Patrick Frye, November 2015, inquisitr.com/2597695/

Electrical Stimulated NDE's

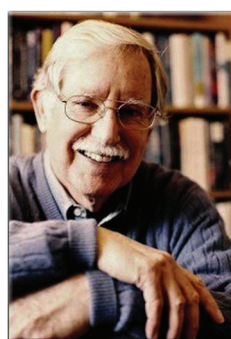
Something similar to near death experience can be induced through electrical stimulation of some parts of the brain (temporal lobe and the hippocampus of the brain), with high carbon dioxide in the blood, during training of fighter pilots (rapid acceleration when the brain does not have enough oxygen), and in drug addicts (especially with LSD and Ketamine). These induced experiences can consist of unconsciousness, out of body experiences, and seeing of light flashes of recollection

from the past. These recollections, however, consist of fragmented and random memories unlike the panoramic life-review that occurs in near death experiences. Further, transformational processes with changing life insight and disappearance of fear of death are not reported after induced experiences.

From: "Near death and out-of-the-body experiences" by Dr. R. A. Ranjith Perera, October 2015, island.lk/index.php?page_cat=article-details&page=article-details&code_title=133578#

Life Review

Kenneth Ring and other researchers show that a key feature of many near-death experiences is a life review. The interesting thing about the life review is that people do not "see" their lives from their own point of view as they



would if it was simply a matter replaying stored memories like old video tapes. Nor are they detached from them as they would be in remote viewing. Instead they actively experience their lives from the perspective of everyone else they interacted with. They fully access the feelings and memories of the other people involved. These are things that they would have no normal way of knowing.

From: "Lessons from the Light: What We Can Learn from the Near-Death Experience," by Kenneth Ring, Moment Point Press, September 2006, ISBN-13: 978-1930491113

A Call for Study of all Aspects of Consciousness

Some of the areas in consciousness investigated by parapsychologists, such as psychological dissociation, hypnosis and preconscious cognition are now well integrated into mainstream science. That has not been the case with research on phenomena such as purported telepathy or precognition, which some scientists dismiss without examination as pseudoscience. Etzel Cardeña in the Department of Psychology, Lund University, Lund, Sweden has called for more open-minded study of all forms of consciousness. His paper posted on the *Frontiers in Human Neuroscience* is supported by 100 parapsychologists from around the world. There is also a Facebook group discussing the proposal at facebook.com/groups/468496579921513/.

From: "A call for an open, informed study of all aspects of consciousness," by Etzel Cardeña, Frontiers in Human Neuroscience, 27 January 2014, journal.frontiersin.org/article/10.3389/fnhum.2014.00017/full

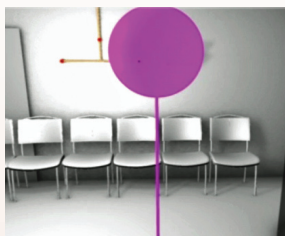
The Brain

Has our understanding of the brain changed over years of research? Many of us grew up hearing about the left versus the right sides of the brain, or that one area was for language and abstract thought, while another one controlled emotions such as anger or sadness. This kind of mapping is called “functional specialization,” and for decades it has been the prevalent view in neuroscience. That’s all being turned on its head. Instead of mapping by discrete areas, Luiz Pessoa and other Summer Research Institute (SRI) neuroscientists are beginning to look at the ways in which complex neural networks more accurately describe and predict the brain’s behavior. Instead of searching for brain areas, we should be looking at neural “hubs,” where networks that influence both cognitive and emotional processes interact.

From: “Nine Meditations from SRI 2013,” Summer Research Institute, 2013, mindandlife.org/nine-meditations/

Seeing Origin of Direct Voice

Eckhard Kruse of Germany has developed a device that detects the origin of sound in a room. This information is displayed in a computer rendering of the room as colored



bubbles, the size of which indicates how loud the sound is, and the location of the bubble in the room is where the sound originated. This represents an important evolution in the ways researchers are able to study darkroom séances.

The picture is a frame from a demonstration video that can be seen at eckhardkruse.net/hidden/qxfgh/index.html. The bubble represents the voice of a physical medium’s control saying “I’m right here!” very loudly. The video indicates the control’s voice moving about the room and then settling above the mediums chair.

An Attempt to Regulate Mediums

Gareth Edwards has petitioned the British Government to “Make all those who sell psychic services, prove that their abilities are real.” The petition will be open for signatures until July 2016. See petition.parliament.uk/petitions/117294.

The British had a Fraudulent Mediums Act until its repeal with the Consumer Protection from Unfair Trading Regulation Act in 2008. However, there remains a need for

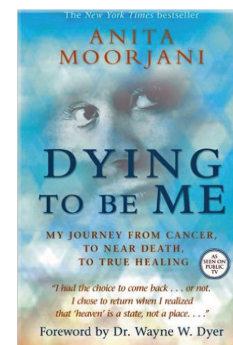
self-regulation within our community. As a religion, the NSAC tests mediums by way of signed affidavits from sitters (nsac.org). There are other organizations such as the Forever Family Foundation that test and certify mediums. (foreverfamilyfoundation.org). All of us will benefit as a community by supporting any efforts to improve education toward more competent mediumship.

Afterlife Romance: “The Discovery”

Academy Award nominee Rooney Mara and Nicholas Hoult will star in the supernatural love story *The Discovery*. Charlie McDowell will direct the high-concept project, set in a world where existence of an afterlife has been scientifically proven. Hoult plays the son of the man who discovers the afterlife, with Mara starring as his love interest. Shooting was set to begin in January 2016 in Rhode Island.

“Dying To Be Me”

In this inspirational memoir, Anita Moorjani relates how, after fighting cancer for almost four years, her body began shutting down—overwhelmed by the malignant cells spreading throughout her system. As her organs failed, she entered into an extraordinary near-death experience where she realized her inherent worth. Upon regaining consciousness, her condition had improved so rapidly that she was released from the hospital within weeks—without a trace of cancer. *Publishers Weekly* wrote: “Describing her ensuing near-death experience as a realm of clarity and expansiveness, ‘a state of being,’ Moorjani made the choice to return, and her rapid and remarkable recovery defies all medical understanding. Her psychospiritual healing, which continues to this day, was self-realization: of her own magnificence, of oneness with universal energy and with a universe comprising. This candid memoir is a cathartic testimony to the magnificence and healing capacity of every human being.



From Amazon.com: Dying To Be Me: My Journey from Cancer, to Near Death, to True Healing, by Anita Moorjani, Hay House, September 2014, ISBN-13: 978-1401937539, amazon.com/Dying-To-Be-Me-Journey/dp/1401937535

Tom and Lisa Butler are interested in your personal experiences with after-death communication. Please send your experiences to Tom-Lisa@atransc.org.

Thoughts of Yesterdays & Tomorrows

Writer: Rev. Marilyn J. Awtry , NST
Center For Spiritual Enlightenment, VA

During this time of the year our reflection turns to remembrances of the past as well as projecting our thinking toward the days ahead. We think of the past and those we loved who left their physical bodies to dwell in the land beyond. We miss their physical presence but we know they always draw near to us, particularly at special times of the year. We reflect on our country and the progression it has made. As we spend time in the silence of the moment, we must turn inward and take stock of ourselves. Socrates said, "Know Thyself." Once we face reality of self, we can begin to make decisions based on truth.

Many pray asking the unseen for a variety of conditions; however, it is time we meditate and listen to the Divine within. When we go within and listen, we receive teachings for our highest good. We enable ourselves to recognize the spiritual idea that is in everything that is in being. We open the mind to become visionaries and allow the projection of that which is to come. Before we can assist others, we must first allow ourselves to break free of the prison of a closed mind of limitations and open it to one of abundance.

The month of May brings to mind May Day, Mother's Day and Memorial Day. June brings to mind Flag Day and Father's Day. Amid those universal celebrations, we also recall birthdays, anniversaries or passing of a loved one.

Let us review the months of

May and June. May Day dates back to pre-Christian times to the Roman goddess of flowers. As time passed, celebrations varying in nature took place in countries around the world. It is recognized as a spring festival that takes place midway between an equinox and the solstice—May 1st. The celebration includes dancing and the wrapping of colorful ribbons around a Maypole during the waxing power of the sun.

The second Sunday of May is set aside to honor our Mothers. This celebration dates back to the ancient Greeks. Their festival honored "Rhea"—mother of the Gods. Anna M. Jarvis, a schoolteacher in Philadelphia set up a day in 1907 to honor her dear Mother. She persisted in an effort to have the day set aside as a National Holiday. Persistence paid off and President Woodrow Wilson set the day as she requested. Perhaps many of you can recall tender moments when your own Mother demonstrated patience as she taught you to grow into the best person you could be. Sometimes it was a kiss on your skinned knee, and other times it was tough love to help you understand values. We give thanks to our Mothers in Spirit. Those of us lucky enough to still have Mom around should take time to honor her this Mother's Day.

Memorial Day is celebrated every May 30th. In 1922, the Veterans of foreign Wars organized the "Buddy Poppy Program"—the selling of Poppies to raise funds for our Veterans. One of the main events of the day is the adorning of every grave in Arlington National

Cemetery as well as other veteran cemeteries with an American flag. Although it saddens the heart, it also brings an emotion of thankfulness to our veterans as we share the joy of living in the land of the free and home of the brave. The U.S. Post Office in 1948 gave recognition to Ms. Michael for her role in the founding of the National Poppy movement by issuing a red three cent postage stamp. The "National Moment of Remembrance" resolution was passed in December of the year 2000. Two o'clock was set aside for all Americans voluntarily and informally observing in their own way, a Moment of Silence in remembrance and respect as the sounding of the "Taps" resounds through the air.

Although there were few public ceremonies honoring the stars and strips until 1877, we can recall the story of Betsy Ross, a seamstress who it is said contributed to the design of our flag. It was first flown at the Headquarters of the Continental Army in 1776 and has proudly been raised over every Government building since. In 1892, Francis Bellamy, a Christian socialist wrote the original Pledge of Allegiance. Our memories drift back to the many parades we watched as our flag was honored and look forward to many more celebrations.

In 1909, Sonora Smart Dodd, while listening to a Mother's Day sermon, thought of the idea for Father's Day. Her father accepted the task of raising her when her mother made her transition. Since her Dad was born on June 19, she chose his birthday for holding a Father's Day celebration in Spokane, Washington. In 1956, Father's Day was recognized by a Joint Resolution of Congress. In 1972, President Richard Nixon established a permanent national observance of Father's Day to be held the third Sunday of June. We all can reflect back on times when our own father brought joy to our hearts.

As we accept our personal responsibility, let us reflect on the joys of the past and project our positive thoughts and actions to a glorious future, here and hereafter.



Holding On

Question if you still love what you once loved. We hold on. Because love does that, we continue to embrace it—reserving space. Love holds, treasures and tucks away for safekeeping what it loyally protects. Holding on is one of the many great powers of love. It feels so good to hold on that sometimes we forget to look at what we're holding on to. To people—to relationships—to ideas we had about people. We hold on to our bad habits of relating. "I'll be weak so you can feel strong. I'll be strong so you won't see me weak. I'll do it so you don't have to. I'll confuse things because if clarity happens, things will change."

We hold on to what got us somewhere. To that which made an impact—earned us money—or accolades. We hold on to furniture, hairstyles, recipes, plans, tactics and ways of doing things.

Question if you still love in the same way today what you once loved. Because definitions of what's sacred change. And when that happens, it's best to let go.

Things go out of style—and feeling current is powerful, not trendy. Some of us expand. Some of us keep digging the same sorry holes and wonder why it just keeps getting darker. Objects absorb energy that can be comforting or agitating. Should you keep it or let it go? Some things crumble over time, like concrete does, and as some personas do. Some things get stronger and sweeter. If it's still sacred to you—and only if—then by all means, keep holding on.

"Spiritualism gives to the world knowledge...
And in two words solves the difficult problems
of all mankind, saying 'I know.'"

- Harrison D. Barrett

"The soul is myself; the body is only my dwelling place.
Death is not death; the soul merely departs and the body
falls... Thinking of the soul as unbodily amongst bodies,
and firm amongst fleeting things,
the wise person casts off his or her grief."

- Buddhist Scriptures

"The Other World: It lies around us like a cloud—a world
we do not see; but the sweet closing of an eye may bring us
there to thee... Let death between us be as naught,
a dried and vanished stream, your joy be the reality,
our suffering like the dream."

- Harriet Beecher Stowe

"Then shall the dust return to the earth as it was;
and the spirit shall return unto God who gave it."

- Ecclesiastes

"What could be more consoling than the idea that the
souls of those we once loved were permitted to return
and watch over our welfare."

- Washington Irving

"Under the dominion of the spiritual truth the problems of the
world are solved by our learning them: no one can have them
solved by a miracle... but we must learn them patiently day
by day, his or her feet must walk in the path; and if she or he
is not in the right path they must find it out and win another.

As the light shines from the supernal realms, spirits and
angels point the way, and every voice beckons us toward the
truth, every help is given to heal..."

- Cora Richmond

"One of the deepest and most imperative cravings of the
human heart, as it follows its beloved ones beyond the veil,
is for some assurance that they still love and care for us...
They have overcome, have arisen, are crowned, glorified;
but they still remain to us, our assistants, comforters,
and in every hour of darkness their voices speak to us."

- Harriet Beecher Stowe

"Your soul knows its guides and teachers. It drew upon their
wisdom and compassion in charting the incarnation that
became you... You receive loving guidance and assistance
in each moment. At each moment you are prompted
and encouraged to move into light."

- Gary Zukav

Compiled by Rev. James Ehrhart, NST
Golden Gate Spiritualist Church, CA



The Journey

You can never really know the inner workings of someone else's
soul, or their journey, or their karma, or their deepest story.
Maybe they're here learning precisely what they need to learn in this
lifetime by going after what they're going after.

Maybe what looks meaningless to you is someone's way of
becoming self-actualized. Maybe what appears advanced and deep
to you is just spiritual glamour with a good IQ. The city sanitation
worker, the head of her class, the rock star, the mom who makes
popsicles, the guy with corporate power, the trust fund baby, the
loser, the always laughing eternal student... Maybe they're strug-
gling with—and getting closer to—*breaking free*, like most of us are,
most of the time.

The guy who does picking & packing at the warehouse could
be an enlightened Bodhisattva (in fact, I think I know that guy). That
yogini who meditates at dawn and rolls off Sanskrit like no tomor-
row... maybe she is running from the kind of anxiety that's best to
face.

That someone whom you wish had their act together who is
talking about the same negative stuff again. You know the one. Well
maybe she is going so deep with this lesson that she's burning
karma for humankind.

In conclusion... Ease up on righteousness. Listen with your soul...
Leave space to wonder... Do your own thing... Do the right thing.

- Unknown Author

2016 NSAC CONVENTION

Home of Cardinals baseball, Chuck Berry, Gateway to the West & host of this Year's NSAC Convention!

Welcome to
ST. LOUIS, MISSOURI!



This year's NSAC Convention will be October 9th thru October 14th at the lovely Sheraton Westport Chalet Hotel.



Sheraton Westport Chalet Hotel
191 Westport Plaza
St. Louis, Missouri 63146

Sheraton Westport Hotels, in the Fall of 2012, completed a multi-million dollar renovation featuring stylish guest rooms with impressive functionality, ultra-comfortable Sheraton Sleeper Bed, and flat-screen televisions.

The *Plaza Tower* and *Lakeside Chalet* are two Sheraton Hotels located in the Westport Plaza entertainment and dining district, and five miles from Lambert Airport. (Free airport transportation is available.) *West Port Plaza* offers access to more than 30 restaurants, shops, and entertainment. More information will be included in your welcome packet at registration.



Brandon Hodge –
MysteriousPlanchette.com

Brandon Hodge is a collector, author, historian, and the prevailing authority on planchettes and early Spirit communication devices. He has served as on-air talent for dozens of popular radio and television programs, including a segment featuring his séance artifact collection on the *Science Channel's* hit show *Oddities* and the *Travel Channel's* Ouija-related *Patience Worth* episode of *Mysteries at the Museum*.

Brandon's research on the history of Spiritualism has appeared in the pages of the *Smithsonian Magazine*, and his popular *Ghosts in the Machines* column appears every quarter in the pages of *The Paranormal Review*—the magazine of the venerable *Society for Psychical Research*. A respected lecturer, Brandon has lent his expertise in the occult field to museums, colleges, and institutions worldwide. He is a founding director of the *Talking Board Historical Society* (tbhs.org), where he serves as historian, and serves as a director for the *International Association for the Preservation of Spiritual & Occult Periodicals* (iapsop.com). Brandon owns the world's finest collection of writing planchettes and other séance-related devices, which are all featured on his popular website, *Mysteri-ousPlanchette.com*.



St. Louis Gateway Arch

This tour brings us to the remarkable, 630- foot tall Gateway Arch. The Gateway Arch is the tallest man-made monument in the United States. The Gateway Arch, together with the surround-ing Jefferson National Expansion Memorial, bring to light the his-tory of St. Louis and how it served to be the Gateway to the West. On this tour, you will have an opportunity to look into the past of St. Louis, enjoy a docu-mentary on our great monument, and lastly enjoy a relaxing lunch on a riverboat cruise.



Bellefontaine & Calvary Cemeteries

In north St. Louis, two adjacent cemeteries, Bellefontaine & Calvary, offer tremendous Civil War history. There is no place on earth where more Union and Confederate generals lie at rest is such close proximity. More generals who commanded armies during the Civil War lie there than are buried at Arlington and West Point combined.

Bellefontaine Cemetery, founded in St. Louis in 1849, holds many noteworthy individuals, including, William Clark, Adolphus Busch, Thomas Hart Benton, and William Burroughs. There are several architecturally significant monuments among the 314 acres, and more than 86,000 burial sites. The grounds are spectacular in every season.

Calvary Cemetery is the second oldest cemetery of the Archdio-cese of St. Louis. It contains the graves of Dred Scott, General Wil-liam Tecumseh Sherman, play-wright Tennessee Williams, and many noted persons identified with the beginning of St. Louis.



Why is there Prayer?

Writer: Rev. Frances D. Montgomery, NST; Spiritual Life Center, OH

Why do we sometimes feel the great urgency to pray for someone? Is this act of praying like yelling at your favorite sports team on television? If so, *you* might feel better but your favorite sports team sure as heck didn't hear you through the television set.

What if you dream about a friend being in trouble? If you pray for them, are you hoping to help them circumvent some possible negative mojo heading their way? Perhaps that individual needs a little push to learn a lesson he needs to learn. If circumstances befall a person to teach them a specific lesson, then why bother to pray?

We know all prayers may not be answered in the way we may want them to be, and for that reason some say their prayers haven't been answered at all. Perhaps it's true that some prayers simply aren't answered because they might impact our lives in a negative way. The God Force is Infinite so why do we think it needs our help? A friend of mine has said that we may not always get what we ask for, but we always get what we need.

As Spiritualists, we know we do not have the right to change anyone but ourselves, and we certainly don't have the power to change the person for whom we are sending prayer. If that is true, why bother at all?

Consider that each of us is an agent of our own free will, and we live life making our own decisions, right or wrong. Our intent through prayer for another person is to ask for the highest and best for all concerned. Prayer has the power to add energy and impetus to assist the person we are praying for, whatever their problem may be.

Remember that you are never alone. Spirit is present always to help you and watch over you. Each of us on the Earth plane receives subtle guidance and assistance from a band of Souls or Spirits whose level of experience exceeds ours. They are here to guide us throughout our lives, but it is up to us to listen.

What we can send through prayer is additional energy

that may be used by Infinite Intelligence or Spirit to help impress, educate or assist another person. If they accept the guidance that is given, their decisions will likely result in the best conclusion for everyone involved. Their decision is part of the process of their own soul growth and development.

Many of us offer prayer because we understand others may need our assistance because of a weakened condition or physical illness. Taking the time and energy to send prayer helps all of us grow spiritually by sharing compassion, concern, caring and love toward others—we have done what was in our power to assist someone other than ourselves.

The energy of prayer is never lost. Prayer ripples outward like those that emanate from a stone cast into the water. The energy of prayer is felt both here and in the Spirit Plane. Prayer raises our own vibration and the vibration of our Spirit Band, and helps us attune to Infinite Intelligence. In that manner, prayer energy is never lost.

We all know of the old adage "what goes around comes around." Although we may not directly see the results, our prayers will assist those we pray for, and will be returned to us in our own times of need. We may not always understand the "how and why" of our life lessons, but we should strive to the best of our ability to alter things for the better in every way possible.

Do keep in mind that prayer is not a litany of requests to Spirit. Prayer should include giving thanks for the good we have already received. Prayer should acknowledge our gratitude for perils avoided and demonstrate the joy of the interaction with Spirit we are privileged and blessed to share. Take the time to meditate and pray daily. Prayer can be sent at any time, and from anywhere. You don't have to be formal or recite a certain traditional prayer. You need only to send the thought in a heartfelt and sincere manner. Spirit hears all prayer. Rejoice!

Madame Blavatsky & Spiritualism

Writer: William Patridge, CM, New Vision Spiritualist Center, FL

Helena Petrovna von Hahn was born in 1831 into a family of the lower Russian nobility. Around her eighteenth year, she fled a brief marriage to an older man, Nikifor Blavatsky, and embarked on what was by all accounts a twenty-plus year global quest for secret knowledge, triggered by her own mystical experiences and reading her great-grandfather's books on the occult. She says that it was during this time in London that she met her Master, Morya, who gave her a mission to travel to Tibet, where she would be tutored in the control of her psychic abilities. She surfaced in New York City in 1873, where she lived in a woman's co-op on the Lower East Side. A meeting with Colonel Henry Steel Olcott led to a lifelong platonic relationship, and in late 1875, she, Olcott, and William Quan Judge founded the *Theosophical Society*.

Her ties to Spiritualism date from her arrival in New York in July, 1873. She first worked as a dressmaker, and after her acquaintance with Colonel Henry Steel Olcott at the home of the Eddy Brothers (famous physical mediums), she launched a career in journalism, writing mostly on Spiritualism for magazines.

"For over 15 years have I fought my battle for the blessed truth," she wrote in *The Spiritual Scientist* on December 3, 1874. "For the sake of Spiritualism I have left my house; an easy life

amongst a civilized society, and have become a panderer upon the face of this Earth."

One could say that the real starting point of her work was the founding of the Theosophical Society. Its mission was to "expound the esoteric tradition of Buddhism and aimed at forming a universal brotherhood of man, studying and making known the ancient religions, philosophies and sciences, and investigating the laws of nature and developing the divine powers latent in man."

The Theosophical Society was soon on prosperous footing, but trouble was looming on the horizon. At the end of 1878, she left for Bombay, India to establish their headquarters. Soon thereafter, the Theosophical movement gained fame from the publicity of A. P. Sinnett, editor of *The Pioneer*, who embraced Buddhism in Ceylon. The publicity, however, had its disadvantages, in that it got the attention of England's *Society for Psychical Research*. Dr. Hodgson was sent by the S.P.R. to Adyar, India, where the central headquarters for the movement was established, to investigate the phenomena. The investigation had a disastrous effect for Blavatsky and a nearly deadly blow for Theosophy.

Dr. Hodgson claimed to have found nothing but fraud and extreme credulity on the part of the believers. People who joined Blavatsky confessed to manufacturing, in conspiracy with her, a

large number of the theosophical miracles and revealed the secret of the sliding panels of the shrine in the occult room through which, from Blavatsky's bedroom, the "astral" Mahatma letters were deposited. They disclosed impersonation of the Mahatmas by a dummy head and shoulders and declared that the Mahatma letters were written by Blavatsky in a disguised hand; that they were projected through cracks in the ceiling by means of spring contrivances and produced the correspondence between them and Blavatsky in proof of their self-confessed complicity.

On the basis of Dr. Hodgson's findings, the Committee of the S.P.R. declared: "For our own part we regard her neither as the mouthpiece of hidden seers nor as a mere vulgar adventuress; we think that she has achieved a title to permanent remembrance as one of the most accomplished and interesting impostors in history."

Blavatsky made much of her connection with the hidden Masters Morya and Koot Hoomi, as well as other Masters. Some take these to be actual men endowed with super-human capacities who guided her in her path and in the creation of the Theosophical Society.

Although Blavatsky did not have a great deal to say on the individual soul after death, she was extremely critical of the views of her rivals, the Spiritualists. There has generally been a rather wide gap between Theosophy and Modern



Spiritualism, one which still seems to separate the two. Spiritualists tend to disregard theosophy, while theosophists tend to exhibit a condescending attitude towards Spiritualists.

Blavatsky thesis against Spiritualism is as follows: the so called “spirit” of the departed that the Spiritualists claim to contact through seances and mediumship are not so much deceased souls, but as lower personality remnants. Blavatsky refers to this remnant as the “Elementary” or “Spook” (or what some later theosophists call the “shell”). As she explains: “The animal elements or power of desire..., absorbing after death that which it has collected (through its insatiable desire to live) during life; i.e. all the astral vitality as well as all the impressions of its material acts and thoughts...forms the spook or kama rupa....(A)fter death the higher Manas unites with the Monad [Spiritual essence] and passes into Devachan, while the dregs of the lower manas or animal mind go to form this Spook. This has life in it, but hardly any consciousness, except as it were by proxy, when it is drawn into the currents of a medium.”

Blavatsky’s understanding of the discarnate personality as a mere shell or shadow of its former living self is actually derived from the old Greek idea of the eidolon, the pathetic shade which remains after death. Blavatsky herself was very well-read, and thus quite familiar with this old Hellenic theme. But she gave it a new twist by applying it as an explanation for Spiritualist phenomenon. She claimed the Spiritualist does not tune in to the whole human being—the discarnate soul, but only a fragment or lower personality remnant.

As H.P. Blavatsky, William Quan Judge, and the Masters behind the Theosophical Movement repeatedly pointed out, mediumship and the “necromantic” practices commonly miscalled “Spiritualism” have always been strongly frowned upon and viewed with

rightful horror in the East, particularly in Hinduism.

Blavatsky’s supporters feel that she always intended to sift the truth from the false in Spiritualism—to acknowledge the reality of life after death and even to a degree of spiritualistic phenomena, while showing that these are of a low and sinister kind. One letter of hers, from 1872 reads: “Spirits are not spirits but spooks—rags, the cast off second skins of their personalities that the dead shed in the astral light as serpents shed theirs on earth, leaving no connection between the reptile and his previous garment.”

Describing what the West misguidedly calls “Spiritualism” as “the most insane and fatal of superstitions,” the “ascended master” Koot Hoomi wrote: “It is the occultists and the theosophists who are true Spiritualists, while the modern sect of that name is composed simply of materialistic phenomenalists.”

The entry for “Spiritualism” in HPB’s “Theosophical Glossary” sums it up: “Spiritualism. In philosophy, the state or condition of mind opposed to materialism or a material conception of things. Theosophy, a doctrine which teaches that all which exists is animated or informed by the Universal Soul or Spirit, and that not an atom in our universe can be outside of this omnipresent Principle—is pure Spiritualism. As to the belief that goes under that name, namely, belief in the constant communication of the living with the dead, whether through the mediumistic powers of oneself or a so-called

medium—it is no better than the materialization of Spirit, and the degradation of the human and the Divine dishonoring the dead and performing constant sacrilege. It was well called ‘Necromancy’ in days of old. But our modern Spiritualists take offense at being told this simple truth.”

From an historical viewpoint, it is incredible how Blavatsky, along with some early assistance from Emma Hardinge Britten, almost co-opted the religion of Spiritualism for her own purposes. Thankfully, there was an uprising; a rebellion of Spiritualist voices across the world that caused Blavatsky to tuck tail and run. This lesson from history should teach us to ever be on guard for those who would seek to pervert the message and meaning of Spiritualism. It is more than enough that we suffer abuse at the hands of competing faiths who wish us harm, but to take any abuse from a fellow philosophy which should walk the spiritual path with us is just too much to bear.

“The Universe is worked and guided from within outwards.”

“The whole order of nature evinces a progressive march towards a higher life.”

“The chief difficulty which prevents men of science from believing in divine as well as in nature Spirits is their materialism.”

NSAC Spiritualist Camps

Summer Programs

PINPOINT OF LIGHT SPIRITUALIST CAMP MAINE



Cradled in the rolling foothills of the White Mountains in Maine, the Pinpoint of Light Spiritualist Camp was founded in 1999. The Camp season runs July through September, 2016. Located just a couple of hours drive to the Presidential Range in northern New Hampshire, the panoramic view of the foothills and mountains will create a feeling of closeness with nature and Spirit. Camp out in a tent and enjoy being close to nature. Parking for RVs is limited, so please contact us if you are traveling with a camper.

During our 2016 Camp season, visitors can attend workshops with visiting and local Spiritualist teachers and mediums. Message Circles will be conducted and all attending will receive a message. Meditation and Healing circles will be held in natural outdoor settings. "You are closer to God in a garden, than anywhere else on Earth." Other outdoor activities include nature walks, campfire circles and, in the winter, even though the Camp is closed, folks are invited for snowshoeing.

A complete program of the summer events can be found on our website: pinpointoflight.org.

We can be reached by email:
pinpointoflightcamp@gmail.com
or contact the Camp Secretary, Rev. Stephanie Frobese
at: (207) 515-1016.

Pinpoint of Light Spiritualist Camp 546 Town Farm Rd.
Hartford ME 04220

MADISON SPIRITUALIST CAMP MAINE

Celebrating our 136th year, we are situated on the shore of Lake Wesserunsett outside Skowhegan, ME in the town of Madison. Originally, this was the summer meeting area for the Kennebec Indians.

For the 2016 camp season we are expanding our season in terms of weeks that we are open and also going Wednesday through Sunday instead of just weekends.

The camp season will start Wednesday June 8, 2016 and run through Sunday September 11, 2016.

Each week mediums are available for private readings, message circles, workshops and a Sunday



service 1.30pm. Opening and closing weekend there will also be a mediums day fair. Though the grounds and chapel (seats 25) are small it is delightfully peaceful there. All are welcome to visit us!

Madison Spiritualist Camp is located on Rt. 201 Lakewood Village, ME Please contact Secretary Peggy Lovejoy 207-431-8330 for more information and during the season contact the chapel 207-474-0124.

Madison Spiritualist Camp
Lakewood Village, ME

www.Madisoncamp.org
Like us on Facebook



TEMPLE HEIGHTS SPIRITUALIST CAMP MAINE

Founded in 1882, Temple Heights Spiritual Camp is located in the scenic area of Northport that overlooks Penobscot Bay. The camp has come a long way from holding meetings on the lawn and camping out in tents, but the mission remains the same: having a place where spiritual people come together to explore, learn, and grow with like-minded people. Our camp has a reputation as a place to receive quality mediumship messages from loved ones. As a result we expanded our program to include a variety of healing modalities. The result has been an enriched program benefiting all who attend. Rounding out our Mind, Body, Spirit program is our educational piece; Tuesdays are our psychic development classes and Saturdays are filled with workshops determined to enhance spiritual every day living. Our camp seasons offer readings, healing, table tipping, workshops and classes throughout the week and weekend. Lodging is available and Services are held in the Temple on Thursday and Saturdays.



Temple Heights is located at
4 Park Street in Northport, off Shore Road.
www.TempleHeightsCamp.org.

Find us on Facebook at
www.facebook.com/TempleHeights.

Camp Office: 207-338-3029,
Mailing address:
Temple Heights Spiritual Camp, PO BOX 311,
Lincolnville, ME 04849.

Email: TempleHeights@gmail.com.

NSAC Spiritualist Camps

Summer Programs

WESTERN WISCONSIN SPIRITUALIST CAMP WISCONSIN

Camp Wonewoc is celebrating its 142nd season in 2016 and its 2nd year under new management. The camp began in 1874 with a group of Spiritualists from New York, but did not incorporate until 1901. Spiritualist have been using these grounds every summer for 142 years so you can imagine the beautiful energy that surrounds you there.

Choose to stay in one of our rustic, historic cabins, one of our motel rooms or set up a tent, pop-up or bring your RV. Our camping spaces are limited so be sure to call first for availability. We have grills that you may rent for a picnic with friends and family. Browse our gift shop with unique artwork, books, jewelry, candles, snacks and other items.

Enjoy the peacefulness and beauty of our grounds covered in oak trees, pine trees and walking trails. Our spiritual workers are professional and welcoming. We have 30 acres to wander with camp fires to end the day on weekends.

We have Sunday Church services at 10:00 am with monthly potlucks on the 3rd Sunday of the month. Look for Saturday afternoon development classes, weekend Beginning Mediumship, Advancing Mediumship, Basic Shamanic and other workshops. We also have Friday and Saturday night Spirit Circles and Group Past Life Regression classes.

We are open every day except Mondays, June 3rd to August 26th 2016.



Wonewoc Spiritualist Camp
Secretary Carol Luetkens
304 Hill St., Wonewoc, WI 53968
30 miles west of Wisconsin Dells off Hwy 33
Phone: (608) 464-7770
Email: info@campwonewoc.com
Website: www.campwonewoc.org
Look for us on Facebook

ON-I-SET WIGWAM SPIRITUALIST CAMP MASSACHUSETTS

The On-I-Set Wigwam Co-Workers Spiritualist Camp is located at 9 Crescent Place in Onset, MA. and is celebrating its 122nd season.

Onset was settled in 1877 by Spiritualists who formed the Onset Bay Camp Meeting Association. A movement developed in 1890 to bring the spirit of the American Indian to Onset Bay settlers. At the first meeting of the temporary organization it was voted to call the society "The On-I-Set Wigwam Co-Workers" in honor of an old Indian Chief in the vicinity.

The On-I-Set Wigwam Co-Workers met as an incorporated society on October 25, 1893 and completed work on the Wigwam the following year. The Wigwam was dedicated on July 30th, 1894, with the healing pole in the edifice. The Wigwam was rededicated and the pole resensitized on July 30th, 1994, during the centennial observance.

Our services center around the Wigwam, an octagonal wooden edifice designed to resemble an Indian teepee, which has been an Onset landmark for more than a century. This is the oldest National Spiritualist Camp in the country to have religious services in this type of building. Sunday services, which include healing, a lecture, and messages, are held from 10:30 AM to noon. Classes and mediums galleries are offered in the evenings, during the week, with mediums days, workshops and other events on specified Saturdays and Sundays.



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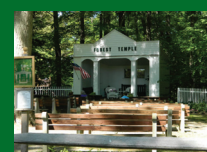
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The NSAC Healing Center has a brochure that includes the Power of Prayer, How Spiritual Healing Works, How to Get Started and the NSAC Healing Prayer. If you are interested in forming a Healing Prayer Group, please contact me and I will forward information to you on how to get started. While there is no charge for this booklet, any donation that is received will help off-set the printing expenses and postage.

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*I ask this in all sincerity and honesty
and I will do my part.*

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and to restore them to perfect health.*

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Then do it!

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Send your written submissions to the editor at: TNSsummit@earthlink.net (or you may mail it to the address printed on the inside front cover.)

We look forward to hearing from you!

May/June 2016

Just Who's in Charge?

By Marilyn J. Awtry, NST

Just who is in charge is the question, So there are things I simply must mention;
Life has its changes day-by-day, Its ups and downs may come your way
But because you know of Natural Law, You can bat your ball, create your score!

There is Cause & Effect it happens with ease, And Personal Responsibility, if you please.
Change your thinking to the right, And day-by-day you'll win each fight.
Thought creates things & you can choose, Whatever makes you win, you need not lose.

The little voice is deep within, Listen, please & you will surely win.
That inner source says we must trust, And gain wisdom from above is a must!

It is positive thoughts that we much achieve, For failure comes from the negative's disease.
Opportunities & challenges are not few, But Sinclair said "Failure is a bruise not a tattoo."

Who is the author of your book of life? Have you created joy or strife?
Your thoughts and feelings are your own, You need to make your truth known.
It's not necessary to be standing & teaching away, But by living the LAW every single day.

It is only you who may think God created you a quitter--It is time to get back up & train
your mind better.

For you will learn you are simply one of a kind, It is best to use the Law of the Mind
Take yourself lightly and you can fly, High above a clouded sky.

Let go of the troubles and look to the light, Be accountable and face the fight
Negative energies you can dispel, If you seek the positive and live it well!

To get to where you want to be, Drop the weights & just fly free.
As author, the last Chapter of your life you'll write, So let Truth become your guiding light!
Just Take Charge!

LYCEUM

TAKING TIME FOR YOURSELF

These days everyone is very busy, working, learning, teaching and are constantly on the go and not seeming to have as much time as we had in the past. I hear many times, "I wish I just had a few more hours in the day." So, what is it? Is it that we just don't have time for ourselves anymore?

As Spiritualists, Spirit tells us they don't measure time in the Spirit World like we do here. I sometimes look at the clock and think it is much later than what it actually is, and time seems frozen. And other times it seems that time has escaped, so I tell myself "make time slower" or "make time faster" depending on what I need to accomplish. When I do this, it gives me the time I need for myself. There is a study out that says when you meditate that you do not age—time does not exist. Not only are you able to center and focus yourself but you are attuning and grounding yourself to what is needed for you at that time. Meditation can also lower your blood pressure and stress levels.

You don't have to have to put an entire day aside for yourself and try to squeeze it into your very busy schedule. Sometimes just a few moments of quiet time is just what one needs to get themselves back on track.

The NSAC Department of Lyceums

Written by: **Rev. Havivah Richards, NST**

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DIRECTORY OF NSAC CHARTERED CHURCHES & AUXILIARIES

• ARIZONA •

GLENDALE • Church of the Living Spirit • 3736 W. Wahalla Lane, Glendale, AZ 85308; Mailing address: 9106 W. Willow Haven Court, Sun City, 85351; Pastor Rev. Janet Tisdale, NST, (623)972-3916; Sun. Svc 10:30am.; www.churchofthelivingspirit.com

PHOENIX • Spiritualist Living Center • Two locations for services: Saturdays 10am at 14465 RH Johnson Blvd, Palo Verde Rm. Sun City West. Assistant Pastor: Maggie Simpson. And, Sundays 10am at 148 N. Center in Mesa. (Back entrance of SW Herb Shop & Gathering Place. Assistant Pastor: John Cain. Phone: 602-510-2326. Mail: 16845 no. 29th Ave. #525, Phoenix, 85053. Pres: Ann Yedger; Qantas523@aol.com. Church email: info@spiritualistlivingcenter.com. Web: spiritualistlivingcenter.com

• CALIFORNIA •

CALIFORNIA STATE SPIRITUALIST ASSOCIATION • Pres. Rev. Maureen Eslick, (818) 219-4509 Sec: Susan Hazard; (805)618-0354; cssasecretary@yahoo.com. Mail to: 121 West Pueblo, #3. Santa Barbara, CA 93105.

AUBURN • Circle of Love Spiritualist Community • 884 Lincoln Way, #30, 95603; Sun. Service 10am; All Message Service Thursdays 7pm.; For class schedule contact Pastor, Rev. June E. Killmer, NST; JuneKillmer@surewest.net; (916)783-3546 Pres. Katrina Thompson; Secy: Marti Carr. Visit: circleoflovespiritualistcommunity.org.

AUBURN • The Spiritualist Chapel of the Pines • 457 Grass Valley Hwy.#7, 95603; Sun. Service 10am.; Rev. George Brenner, Pastor Emeritus; All Message Svc Fri. 7pm; Pres. Al Freitag, afreitag@pacbell.net; Int.Sec. Terri Freitag; spiritualistchapelofthepines.com

SAN FRANCISCO • First Spiritual Temple • Svc: 2nd & 4th Sundays, 10am; 33 Banbury St., 94132. Classes. Healing at svc & privately by appt. Rev. Elsie Ann Soria, NST, Pastor. Pres: Ben Santiago; email: 4kateri@gmail.com. (650)731-4490 or cell (650)922-4389. mail: 370 F Street, #309, Colma, 94014. Rev. Alfred A. Conner, NST, Pastor Emeritus.

SAN JOSE • The Spiritual Science of Life Church • "The Friendly Church" 729 Morse Street, (Corner of Morse St. & Naglee), 95126; Sun. Service 6:00 p.m., 2nd & 4th Sunday; Pastor Rev. Louise Peruch, NST; 1327 W. Hedding St., 95126; (408)615-0214; PeruchLise@aol.com; Sec. Colleen Page, P.O. Box 1863, San Mateo, 94401; (650)245-9919; splendaura@gmail.com

MONROVIA • The Spiritualist Church of Revelation • 200 W. Colorado Blvd., 91016; Sun. Service 11:00 a.m.; Pastor/Pres. Martin Pina, church phone (626)256-3403 secretaryscor@yahoo.com; call for class info.

SACRAMENTO • Central Spiritualist Church • 2500 Marconi Avenue Suite 209 95821; Sun. Service 10am: Classes (see website) Healing all Message Svc, last Sunday of the month at 10am. Pres. Paul Cook, paulecook@gmail.com; Rev. Sandra Dawson, NST (916)652-4568 / sgdawson91@gmail.com; Sec: Pat Carey.

SAN FRANCISCO • Golden Gate Spiritualist Church • 1901 Franklin St. (corner of Clay) 94109-3414; (650)757-6653; ggspiritualistchurch.org; Services: Sun. 9:30 Lyceum (classes) 9:30am thru mid-May; Healing 10:30; Devotional Svc 11am; Wed. Healing 7pm, Devotional Svc 7:30; Classes available. Rev. Del Lauderback, Pastor; Rev. James Ehrhart, Assoc. Pastor.

SANTA BARBARA • Summerland Spiritualist Church of The Comforter • 1028 Garden St., 93101; (805)965-4474; Pamela Bollinger, CM (Acting Pastor) Sun. Healing svc. 10:30am., Sun Svc 11am; Unfoldment Class 1:15-3:15pm. Spiritualistchurch.newsletter@gmail.com

• CONNECTICUT •

Connecticut State Spiritualist Association • Pres. William Keith; Sec. Rev. Jackie Randall, 60 Ward St., Norwich, 06360 / cincyada@aol.com; Mailing address: 29 Park St., Norwich 06360.

GROTON • The Spiritualist Church of Peace & Light • 15 Thames St. (Bailey Agencies bldg) Sun Svc 10:30am; Mailing address: 70 Dell Ave. #B5, New London, CT 06320. www.scpeacelight.net. Email: scpeacelight@yahoo.com; Rev. Lynn Gaffin, heart_860@yahoo.com; Rev. Rich Terpe, richterpe@att.net. (860)442-1709.

NEWINGTON • The Church of the Infinite Spirit • Pastor Allen Noddin, 80 Walsh Ave., 06111; 2nd & 4th Sun. each month; Adult Lyceum 9:15am-10:15am, Svcs 10:30am-12pm. Pres. Corrine Fournier; corfor3@yahoo.com; 860-646-5976; visit: newingtonspiritualistchurch.org;

NIANTIC • Ladies Aid Society, Inc., Pine Grove Spiritualist Camp • 34 South Pine St. Niantic, CT; 860-739-2157. Open June thru Aug. Pres: Maureen Caswell; Sec: Karen Ellis. visit: pinegrovespiritualistcamp.net. PO Box 405.

NEW LONDON • New London Spiritualist Church • Sleep Inn, 5 King Arthur Dr., Sun. Svc 10:30am-noon; 860-447-3498. Pres: David Foulkes; Sec: Katie Beecher; Mail: 14 Birch St. Waterford, 06385; www.nlspiritualist.com

NORWICH • National Spiritualist Church of Norwich, Inc. • 29 Park St. (off Main St.), 06360, (860)886-8522; Sun. Service 10:30am - noon, coffee & fellowship; Pres. Mark Gagne; Sec. Verline Eldridge. FMI call church Pastor, Rev. Jacquelyn Randall (860)887-0068 / www.nscnorwich.net

OLD GREENWICH • Albertson Memorial Church Of Spiritualism • 293 Sound Beach Ave., 06870; (203)637-4615; Pres. Alison Van Dyk; Sec. Leslie Schor; Sun. Service 11am., visit: www.albertsonchurch.org.

WILLIMANTIC • The First Spiritualist Church of Willimantic • 268 High St., 06226, (860)423-5774; Services 10:30am Sundays; Visit: www.firstspiritualistchurch.org.

• DELAWARE •

NEWARK • Spiritualist Church of Harmony and Light • 125 Rickey Blvd. PO BOX 31, Bear, DE 19701; Pres: Bryan Ross; Sec: Christina Ross. (302) 729-8246. harmonylightde@gmail.com; visit: facebook.com/despiritualists

• DISTRICT OF COLUMBIA •

WASHINGTON • The Church of Two Worlds • 3038 Q St., NW, 20007-3080; (202)333-5114; Sun. Healing 2pm, Svc 2:30pm; Message & Meditation classes; Pres. Michael Gallion, LM, (202)237-7659; Sec. Maria J. Wolf; Treas. James A. Longmore (301)739-8227.

• FLORIDA •

ORLANDO • New Vision Spiritualist Center, Inc. • spiritualistchurchorlando.com, meets at 1700 Edgewater Dr.; Sun. 1:30; Healing, Sermon, Messages at all services; Children Lyceum Dir. Fionnula Davis-Patton; Classes by Pastor Rev. E. Ann Otzelberger, NST, 4332 Woodlynne Ln, Orlando FL 32812; (407)826-0807 reveao@yahoo.com; Pres. William Patridge; Rev. Ann Otzelberger, 4332 Woodlynne Ln., Orlando 32812.

ORLANDO • Spiritualist Church of Awareness • 3210 N. Chickasaw Trail; Mail: P.O. Box 4010, Winter Park, FL 32792, (407)678- 3688; spiritualistchurchofawareness.org / news@myscoa.org; Sun. healing 10:30 a.m., service/messages 11:00 a.m.; Wed. healing 7:30 p.m.service/messages 8:00 p.m.; Rev. Jeannie Kerr Lerch; Pres. Annette Brown, (407)690-1743; Sec Chris Jackson: 407-399-3450.

• ILLINOIS •

Illinois State Spiritualist Association of Churches • Pres. Rev Arsenia Williams, NST (773)995-1911 arsenia9325@hotmail.com; Sec: Betty Frazier 773-324-5225.

BURNHAM • Puritan Spiritualist Church • 13906 Greenbay Ave., 60633-1614; (219)926-6884.

CHERRY VALLEY • Cherry Valley Spiritualist Camp, Inc. 8002 Service Rd; 61016; (815)332-5359. Visit us at CVSC.me, or on Facebook. Email: cherryvalleysc@frontier.com. 9:30am Lyceum; 10:30am Healing Meditation; 11am Worship Svc., Messages & Pot Luck every Sunday after svc.

CHICAGO • The Church of The Spirit • 2651 N. Central Park Ave., 60647-1101, (773)489-5422; Chicago's Oldest Spiritualist Church; Sun. Family Worship: Healing, 10:00 a.m., Worship Svc, 10:30am.; All Message Service, 1st Wed., 7pm.; Call for current Development & Educational class schedule; Pastor Rev. Marrice Coverson; Sec. Nyarai Paweni

CHICAGO • Spiritualist Church of Truth • 6343 West Cuyler (1/2 block north of Irving Pk.)60634; Service 2:45pm., Healing, Lecture, Messages every Sun.; Pastor & Pres. Rev. Florence Heyward; Sec. Judith Galar, 4050 N. Oriole Ave., Norridge, 60706-1117, (708)452-8754.

CHICAGO • Tucker Smith Washington Spiritualist Temple • 6146 S. Ashland Ave., 60636, (773)436-5076; Sun. Healing 11-11:20am., Worship 11:30 -1pm; Pastor Joseph Guice, LM; Asst. Pastor Rev. Arsenia Williams, NST; Msgs at all services; Private messages rev.arsenia@yahoo.com.

LEROY • J. T. & E. J. Crumbaugh Spiritualist Church • 102 S. Pearl St., PO box 174, IL, 61752; 309-962-9076 Lyceum 11am; Church svc: 12pm; Fellowship after svc. Pastor Rev. Robert Bianchi, NST, Sec: Theresa Ciardini. visit crumbaughchurch.com; email: reverend-bob@direct2spirit.com or crumbaughchurch@live.com. Facebook: JT & EJ Crumbaugh Memorial Spiritualist Church, NSAC.

• INDIANA •

GARY • First Spiritualist Church, Inc. • 2430 W. 11th Ave.; Service Sun. 3 p.m.; Pastor & Pres. Rev. Jesse James, Jr., 1301 Pennsylvania St., 46407.

INDIANAPOLIS • The Spiritualist Church of Indianapolis All Ages Welcome Sun. Healing, Devotional Services & Messages 6:30-8PM: 3020 S. Meridian St., Ste E&F, 46217-3221. Adult Mediumship Unfoldment & Lyceum Classes every Tues, 6:30-8pm. FMI call Pastor Bonnie Darby (317) 850-3142 or visit <http://www.tscoi.org/> <https://facebook.com/http://tscoi.tumblr.com/>

INDIANAPOLIS • New Dawn Spirit of Light Church, Inc., NSAC • 3637 W. 10th St., 46222; Mail: 6707 Heritage Hill Dr., 46237; Sun. Serv: Healing 11am., Devotional & message svc 11:30am; all message svc & carry in dinner every 5th Sun; Classes Thurs 6:30; Pastor & Pres. Rev Mildred Schlagel. 317-291-0799, mildred8355@att.net; Sec. Marilyn Smith: 317-291-9550; visit: newdawnchurchindy.org

• MAINE •

MAINE STATE SPIRITUALIST ASSOCIATION OF CHURCHES • Pres. Rev. Graham Connolly, 66 Martin Heights, Raymond ME. 04071. 207-655-6673; Sec. Rev. Betty Simpson, 715 Newburgh Rd. Hermon, ME 04401. 207-848-2273; Treas. Janice Nelson-Kroesser, 46 Homestead Rd. Washington, ME 04574-3620. 207-845-2885. www.mainespiritualism.com

AUGUSTA - Augusta Spiritualist Church • 113 Townsend Rd, Augusta, 04330; Pastor Rev. Nancy Parry, (207)458-6141; Pres. Rev. Pat Pallace, (207)582-6745.

BANGOR - The Harrison D. Barrett Spiritualist Church • 15 State St., Sun. Serv. 10:30 am; Secy., Betty Simpson, 715 Newburgh Rd., Hermon, ME. 04401, (207) 848-2273, <http://www.hdbspiritualistchurch.org>. Gallery Readings second Friday every month at 7pm. Co-pastors: Rev. Patty Palmer, NST & Rev. Betty Simpson, NST.

HARTFORD - Pinpoint of Light Spiritualist Camp – Season is from June - October, Mail: 546 Town Farm Rd., 04220. Email: pinpointoflight@live.com; Web: pinpointoflight.org; (207)515-1016; Pres: Robert Foster. Sec: Rev. Stephanie Frobese.

MADISON - Madison Spiritualist Camp • Located at historic Lakewood Theater Village off Beach Rd., Rt. 201, 6 miles N. of Skowhegan. Season: July & Aug.; Camp ph: (207)474-0124; Pres. Rev. Beth Carter (207)797-2039; Sec. Mike Carter (207)797-2039; For program information & events, visit madisoncamp.org; find us on facebook, or email: info@madisoncamp.org

NORTHPORT - Temple Heights Spiritual Camp • 4 Park ST., 04849; June 25–Sept 10, 2016; Private Readings 9-4pm daily; Healing 9-4pm S&S, Workshops, Circles, message & table tipping W/F/Sat. at 7pm.; Church svc: Sun at 10:30am & Ths 7pm.; Camp: (207)338-3029; www.templeheightscamp.org; Pres. Jean Bower (207) 338-1355. Sec: Mandy Everett (207)462-0268.

NORTHPORT - Temple Heights Spiritualist Church • Sun Svc 10:30am, May 1-Oct 31 Meets at THSC, 4 Park St. (TH); Nov 1 to April 30, we meet at Excelsior Lodge, 57 Cove Rd., Northport; Pres. Jean Bower (207)338-1355, Sec. Diana Kimball (207)338-6275.

PORTLAND - Portland Spiritualist Church • Mailing addr: PO Box 6551, Portland ME 04102; Sun. Svc 6:30pm.; Fri. Class 7:30pm; Meetings at 17 Dunn St, Westbrook; (207)797-2039; info@portlandspiritualistchurch.org; Pastor Rev. Beth Carter, 2007spiritualist@peoplepc.com; Pres: Mike Carter: retrac55@peoplepc.com. portlandspiritualistchurch.org

SABATTUS - Spiritualist Church of Eternal Life • 352 Crowley Rd Sabattus, Maine; Pres. Rev. Catherine Sabine (207)376-5318. crsabine@gmail.com

• MASSACHUSETTS •

CHICOPPEE - Healing Hands of Light Spiritualist Church • 465 Granby Rd. MA 01013; Worship Svs 10:30am. Sundays after Labor Day thru June; Ph(413)592-0300; Rev. John F. Sullivan, Sec: Denise St Pierre, PO Box 392, Worthington, MA 01098; or dstpierre7@verizon.net. Visit: healinghandsoflightspch.com

ONSET - On-I-Set Wigwam Spiritualist Camp • P.O. Box 1556, 02558; Summer schedule www.onisetwigwam.com / info@onisetwigwam.com

REHOBOTH - First Spiritualist Church of Brockton, Inc. • Services 10:00 a.m. Sun. at Anawan Grange Bldg., junction Rts. 44 & 118; Mail: P.O. Box 145, 02769, firstspiritualistchurch.com

SALEM - First Spiritualist Church of Salem • 34 Warren St., 01970; Sun. Early Service 5:30-6pm.; Lunch break 6-6:30pm., Healing & Evening Service 6:30-8pm.; Telephone for weather cancellations, (978)745-2098; Church season is Sun. after Labor Day - June; Pres. Pat Cizewski, (617)745-9840; Sec. Janice Kaplan, 21 Buttonwood Lane, Peabody, 01960 - (978)532-2044; www.firstspiritualistsalem.org

• MICHIGAN •

CHARLEVOIX - Northern Lake Michigan Spiritualist Camp • 07444 Old U.S. 31N. 49720; Sec. Janet Norris; secretary4nlmsc-grsc@hotmail.com; Open July 1st thru Aug 31st; Sunday svcs 10:30am. Wed Svcs at 7:30pm followed by bonfire fellowship time.

CHARLEVOIX - Golden Rule Spiritualist Church • 07444 Old U.S. 31N. 49720; Sec. Janet Norris; secretary4nlmsc-grsc@hotmail.com; Open in Spring. (dates vary according to weather) Closed for Winter. Sun. services 10:30am with fellowship immediately following svc.

FERNDAL - First Spiritualist Temple of Detroit • 2724 Goodrich, 48220; Mailing Address: 321 Spencer, 48220-3544; Sat. Service/Lyceum 6:30 p.m.; Sec. Dianne L. Smith, (248)545-5680.

JACKSON - Michigan State Spiritualist Association of Churches • 2540 Norwood Rd, 49203; Sec. Rebecca Strauss; rstrauss52@yahoo.com

LESLIE - Flower Memorial Spiritualist Church • 430 Bellevue St., 49251; Sun. Service 10:45 a.m.; Summer: June 1-Sept 7 at 10am. Co-Pastors Penny Adams (517)392-7210, & Jinki Boyer (517)512-2091 / jboyergoodwin@yahoo.com.

ROYAL OAK - First Spiritual Temple • 3224 Greenfield Rd. (1 1/2 blocks S. of 13 Mile), 48073-6534; Sun. Service 10am; Pastor Rev. Marguerite Gutt, NST, (248)548-2240; firstspiritualtempleofroyaloak.com.

SOUTH BRANCH - Chain Lakes Spiritualist Camp • 8000 Chain Lakes Rd., 48761; Sec. Mitchelene Weichner, 8004 Chain Lakes Rd., 48761; (989)257-2106.

• MINNESOTA •

BYRON - Third Spirit of Life Spiritualist Church • 4814 115 Ave. NW, Byron, MN, 55920. Svcs 3rd Mon. of month, 7pm; Pastors Rev. Joyce E Young, NST and Rev. John E Young, NST. Sec (507)775-6358.

ST. PAUL - Spiritual Science Church of St. Paul • Pres./Speaker/Pastor: Joan LeDuc; 2169 Scheffer Ave., St. Paul, MN 55116-1255; Church ph: (651)225-4609.

• MISSOURI •

ST. LOUIS - Fifth Spiritualist Church of St. Louis • 6026 S. Kingshighway Blvd., 63109-3558; Sun. Service 10:30 a.m.; Healing, Meditation & Message, 1st Wed. of month 7pm.; Pastor Marilyn Kalna, (314)707-3934; Pres. Kevin Folsom, 636-377-2109; 5thspiritstl.com

• NEBRASKA •

OMAHA - Spiritual Science & Philosophy Church • 321 Hascall St., 68108-2121; Sun. Service 11:00 a.m. and Philosophy Class – Noon when scheduled; Pastor/Sec. Alace Jayne Fanslau, 321 Hascall St., 68108-2121, (402)345-0101.

• NEVADA •

LAS VEGAS - Spiritualist Desert Church • 3305 Spring Mountain Rd., Suite 51, 89102, (702)876-8783 (message line only), spiritualistdesertchurchIV.com; spiritualistdesertchurch@yahoo.com; Service Sun. 11am. & 6:30pm., Thu. 6:30pm. Healing/Meditation Svc, Development Circle follows. Rev. Vicky Homann (702)234-1147.

RENO/Sparks - Spiritualist Society of Reno • Meeting place: Masonic Lodge, 2425 Pyramid Way, Sparks NV, 89431. Sunday meetings include a talk, guided meditation, spirit healing and spirit greetings: Meets 11am to 12:15pm; President, Jannet Caywood; SpiritualistSocietyofReno.org; [Facebook.com/SpiritualistSocietyofReno](https://www.facebook.com/SpiritualistSocietyofReno). Address: Sec. Rev. Lisa Butler, 3415 Socrates Dr., Reno, NV 89512, tomalisa2@aol.com. (775)329-5980.

• NEW HAMPSHIRE •

DERRY - The Church of Spiritual Life • 58 East Broadway (Masonic Temple) NH 03038; Sun. Service 10:30 a.m.; All mail to: PO Box 953, Derry, NH 03038; Visit: churchspirituallifenh.org

• NEW JERSEY •

WESTVILLE - Church of Eternal Life • 243 W. Olive St., 08093; Sun. Healing, Worship & Msg Svc 11am; (856)456-2196. thechurchofeternallife.org.

WENONAH - Stow Memorial Foundation • Muriel De Young, 305 Carnegie Ave., Wenonah.

• NEW YORK •

EAST AURORA - First Spiritualist Temple • 29 Temple Pl., P.O. Box 465, 14052, (716)652-5018, www.firstspiritualisttemple.com; Email: FSTofEastAurora@gmail.com. Sun. Healing Svc 10:30am.; Lecture & Msg Svc 11am.; Social Hour 12:15pm.; Dinner Day 3rd Sun. of month;

LILY DALE - Lily Dale Assembly • 5 Melrose Park, 14752, (716)595-8721, Fax (716)595-2442; Ofc Hrs, Sept -June: M-F 10am-2pm; June-Aug: M-F 9am-4pm, Sat. 9am-noon, closed Sun; Camp Season: Last Friday in June to day before Labor Day; Pres: Donn Smeragliuolo; Sec: T. Lynne Forget; lilydaleassembly.com / lilydaleassembly@netsync.net

LILY DALE - Lily Dale Spiritualist Church • East St. Healing Temple, P.O. Box 1128, 14752-1128, (716)595-3971; Sun. Worship svc 10:30am.; Healing during svc. Worship, Healing & Message Svc each Wed. 7:30pm. Sept–June; www.lilydalespiritualistchurch.org; Sec. Lynn Forget. Pres: Carol Gasber.

LONG ISLAND - A Sanctuary of Infinite Spirit, Inc., NSAC • Mon. Services: Healing 7:00-7:15 p.m.; Service, 7:15-8:00 p.m.; 5000 Expressway Drive South, Holbrook, NY; Wed. Class: Ways of Mastery/Healing and Mediumship Dev. 6:30-8:30 p.m.; Pastor Rev. Patricia Anne Duf field, NST, (631)588-5869; Mail: 10 Ackerly Lane, Lake Ronkon koma, 11779; kenpatduff@hotmail.com / www.asanctuaryofinfinitepirit_NSAC.com

LONG ISLAND - New Horizon Spiritualist Church • Sun. Healing & Worship Service 10:00 a.m.; 1580 Round Swamp Rd., Plain view, (Homewood Suites Hotel); Contact: Mary Ann Clancy, (516)792-5919.

LONG ISLAND - Summerland Church of Light • Sunday Silent Meditation 10 a.m.; Healing/Worship Service 10:15 a.m. at 120 Plant Ave., Hauppauge; Mail: P.O. Box 5209, Hauppauge, NY 11788-5209; Sec. Valerie Miller, Summerlandchurchoflight.org

LONG ISLAND - Temple of Metaphysical Science • Sun. Service Healing and Worship 11:00 a.m.; Pastor Rev. Hugo Ruiz, NST; Terry Difiore-Wachtel, Sect; 12 Baker St. Mailing address: P.O. Box 453, Patchogue, 11772, (800)316-1231; TMS-Li.org

ROCHESTER - Plymouth Spiritualist Church • 29 Vick Park A, 14607; Voicemail (585)234-2362; Sun. Svcs 10:30am; Plymouthspiritualistchurch.org.

• OHIO •

DAYTON - Spiritual Life Center, NSAC • 609 Watervliet Ave., 45420-2544, Rev. Frances D. Montgomery, (937)252-3299; fdm742@sbcglobal.net; visit: sunflowerchapel.org

• PENNSYLVANIA •

PITTSBURGH - First Spiritualist Church • (Formerly of McKeesport) Svcs at Mallenwood Manor, 1318 Singer Place, Wilkinsburg, PA; Sundays 11am-1pm; Healing, Lesson, Messages. Tues: Home Circles; Thurs: Mediumship class 7-9pm; Pastors: Rev. Michele Saling, OM, MA JD & Rev. Carol O'Hare, NST. (412)672-1272, fax(412)291-2777; web: 1stspiritualistchurch.org. [Facebook.com/PittsburghSpiritualistChurch](https://www.facebook.com/PittsburghSpiritualistChurch).

PHILADELPHIA - Celestial Spiritualist Church • 421 N. Preson St. (215)519-0861; Sun. Svc 2pm; Healing, Lecture, Messages; Wed Eve all-message svc 7:30pm; Pastor Rev. Betty J. Hutt.

• **TEXAS** •

AUSTIN - First Spiritualist Church of Austin • 4200 Ave "D" - Austin, TX 78751-3719, (512)458-3987; Devotional, Healing & Message service Sunday 10:00 a.m.; Pres. Wanda Garcia; Sec. Sonia Dela Torre.

HOUSTON - First Spiritualist Church of Houston • 2115 Turner Dr., 77093; Sun. Service 10:30am.; Unfoldment classes Wed. 7:30pm & Fri. 8pm; Pres. Liana V. Liles; lianaliles@gmail.com; Priv. readings by appt., firstspiritualistchurchofhouston.org; (713)695-2550.

SAN ANTONIO - Circle of Angels Spiritualist Church • 3740 Colony Dr. Ste LL100; Sunday Service 6:30pm; P.O. PH: (210)521-2473

• **VIRGINIA** •

FALLS CHURCH - Center for Spiritual Enlightenment • 222 N. Washington Street; Mailing address: CSE (NSAC), P.O. Box 6630, 22040-6630; (703) 645-8060; web: TheCSE.org; Email: thecse@thecse.org; www.facebook.com/thecse.org Year-round Sunday Services: Healing Svc 10am / Devotional & Msg Service 10:30am.; Pastors: The Rev's. Konstanza Morning Star, Leonard Justinian, Awilda Abaza, John Otey, Deirdre O'Hara, and Rita O'Connor; Sec. Rita O'Connor; Pres. Steve Vogel.

NORFOLK - Memorial Spiritualist Church • 307 W. 37th St., 23508-3207, (757)622-5070; www.memorialspiritualistchurch.org; Sunday Service 11am.; Wed. 7:30pm.; Healing available at 10:30am. Sun. and 7pm. Wed.; Adult Lyceum Sun. 9:30am.; Children's Sun. Lyceum 11am.; Ministers: Rev. Lelia E. Cutler, NST, (757)480-3799; Rev. Ernest Leard, (757)390-1231; Pres. Margie Briggs (757)421-9631; Sec. Lynn Streeper; Lyceum Dir. Rev. Ernest Leard.

• **WASHINGTON** •

MILTON - Church of Divine Grace • Held at Camp Edgewood, NSAC – 1228 26th Ave. Ct.; Church svcs Sun. 2pm; Sept-May; (Mail c/o Sherry Valentine, 11113 SE 323rd St. Auburn, 98092); Pres. Bernie Allers (253-833-4850) Sec. Karen Wennerlind; Email: churchofdivinegrace@gmail.com

MILTON - Church of Spiritual Unity • Held at Camp Edgewood, NSAC – 1228 26th Ave. Ct.; Church svcs Sun @ 2pm; Sept-May; Mailing address c/o Pres. Colleen Mohler, 1210 26th Ave Ct. 98354, (253)927-2365. Sec. Jill Mohler, 1015 Emerald St., 98334; (213)568-0333; j.m.mohler@hotmail.com

MILTON - Church of Spiritual Truth • Sunday Svcs 11am; Located on historic Lake Surprise. 1228 26th Ave Ct. Milton, WA 98354. Pastor Denice (Dee) L. Chapman; Pres. David R. Chapman Sr.; Sec. Denice L. Champman; Church offers devotional svcs, healing, greetings from Spirit, & educational speakers. Social hour following church, all are welcome to enjoy good food & fellowship.

TACOMA - Church of Eternal Light • Sunday Svcs 10am at Narrows Glen, Reflections Rm, 2nd Floor. 8201 6th Ave, Tacoma 98406. (please sign in at desk) Community projects following svcs. Rev. Deliah Kieffer; visit spiritualistanswers.com.

• **WISCONSIN** •

MORRIS PRATT INSTITUTE ASSOCIATION • 11811 Watertown Plank Road, Milwaukee, WI 53226; (414) 774-2994; www.morrispratt.org; NSAC Educational Auxiliary.

MADISON - Summerland's Lakeview Spiritualist Church • 2932 Waubesa Ave., 53711; Rev. Annette L. Haak, (608)354-2694; Twice a month services on Thu., 7pm.; SLSCMADISON.ORG

WEST ALLIS - First Spiritualist Church of West Allis • 6228 W. Washington Street, 53214, Pastor Rev. Annette Haak; weekly svcs, various events; see our meetup group at: <http://www.meetup.com/First-Spiritualist-Church-of-West-Allis-FSCWA/> for details. (414) 778-0088; Church email: firstspiritualistchurchwa@gmail.com;

• **CANADA** •

MONTREAL, QUEBEC - The First Spiritualist Church of Montreal • 2186 Saint Catherine St. West, Montreal, Quebec, H3H 1M7; (514)365-0661.

ONTARIO - First Spiritualist Church of Galt • 72 Grand Ave., Cambridge, Ontario N1S 2K9; www.firstspiritualistchurchofgalt.ca

ONTARIO - Spiritualist Church of Canada • 3027 New Street, Burlington, Ontario L7R 1K3; Pres. Rev. James Kinnear; www.spiritualistchurchofcanada.com



Celebrating a Milestone in new NSAC Church

In Sabattus Maine, the newly formed Church of Eternal Life celebrated its first church member to be certified as a Commissioned Healer. At the celebration, Sue Gagnon was presented her CH certificate by Rev. Graham Connelly, the president of the Main State Spiritualist Association of Churches, accompanied by trustee Sue Jalbert.

Sue Gagnon previously passed the healer's exam and all required MPI courses. Sue is one of the church's fifteen students who have formed into two self-help groups. These students support one another while learning lessons through discussions and debate. Their group efforts spread knowledge and understanding of the philosophy, science and religion of Spiritualism. These students are becoming aware that they can and will become our church leaders of tomorrow.

- Rev. Catherine Sabine, NST

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Be Proud of Who we Are

Writer: Debra Malison, First Spiritualist Church of West Allis, WI

As with any organized belief system, there are always going to be those who question how and why this system came into being. In the case of Spiritualism, we tend to attract more than our fair share of skeptics.

Recently I had the opportunity to watch several online videos about Spiritualism that were recommended to me. As you may know, watching one online video generally leads you to others. I have to comment about how very disappointed I was at how our open and accepting religion of Spiritualism was so poorly represented in these videos. Most of the videos or presentations focused completely on the phenomena of Spiritualism, and spoke very little if at all about the rest of what we stand for. In addition, most of what they included were decades-old videos and interviews of people who were years older than I am. Not that age in particular is a problem, but we do have Spiritualists who are under the age of 65.

One woman interviewed who was a second generation Spiritualist said she had taught Children's Lyceum for years. She added that she had never taught them to be Spiritualists, she had just taught them to be "good people." I was confused, as I thought a true Spiritualist *was* a good person.

Mediumship is a part of our religion because it provides proof of the continuity of life which is the basis of Spiritualism. When we learn mediumship through the church, we don't learn it for the business of performing at parties or predicting the future. We are taught that communication with those who have transitioned into Spirit is a gift that is to be treated with great respect. We are reminded those we are communicating with were people with families, jobs, mortgages, and they are to be treated with as much respect as when they were physical beings. We are taught to give evidential messages that include details that validate who we are communicating with.

In January, Spiritualists honored the founders of our religion. The Spiritualist Pioneers stepped forward unafraid to tell the world that life is eternal and that communication with Spirit is not only possible, but necessary.

Any religion needs their history remembered and documented and taught to all who practice that particular belief. We are no different. We need to be reminded the reason we meet on Sunday mornings is because of the strength and conviction of the many who stepped up and stood strong. Without them, there would be no Spiritualist religion, certainly no Spiritualist churches, and none of us would know each other.

And what a loss that would be.

When Modern Spiritualism was established, it described a way of life, an answer to the much debated question of why we are here. Spiritualists know why we are here. Mediums going back years have had that question answered by Spirit many times and it is always the same. We are here to learn the lessons our souls need in order to grow and expand our awareness. The purpose of our time here on Earth is to achieve those lessons.

When we allow ourselves to remain stuck in one place only to repeat the same poor choices over and over, we may find ourselves depressed or ill. Our lives turn dark and we have a harder time seeing the light. That happens because we are going against Natural Law when we choose not to progress—when we insist on staying stuck in our darkness. We have to make the choice to let in the light and move forward. As we do so, we become better people because we are moving the way Nature intended. Moving forward does not mean in a material way or being promoted in our job. It relates to who we are as people—what we give back to humanity—and how we treat others. Learning compassion, giving love, and not letting our ego make our decisions is key to moving forward.

As Spiritualists, we know that the next world is full of love and comfort. There is no harm, punishment or judgment. We review our lives ourselves and we decide the lessons we still need to learn in that world.

Spiritualism also teaches us that the spark of the Divine Spirit is inside all of us. Who we choose to be on the outside is like a coat we wear for this life. Our souls are good and full of hope and love.

The structure of Spiritualist churches reflect its teachings. Our churches are each governed by a Board of Directors—a team of people who work together to decide how to proceed in what is best for the church. Our ministers are educated people dedicated to serving God and Spirit, but they are not considered better than the rest of us or closer to God than we are. The founders organized our religion to truly reflect what Spirit showed them to be true—that we are all equal.

As Spiritualists, we all need to be proud of our beliefs and our way of life. We need to speak of what we know to be true with pride. We are a religion that does not have darkness or violence in its history. There have been no wars or cruelty committed in the name of Spiritualism. Spiritualism was not created by one man who decided he was the one who knew how God wanted respect and worship to be done. We are known for having trust and faith in God and Spirit and encourage members to learn to communicate directly with Spirit. Spiritualism encourages its members to investigate what is taught, not to blindly accept our teachings. We know and trust that all of us will receive the lessons we need most. There is no mystery or hidden agendas. There is openness, there is love, there is support, and there is acceptance for all who walk through our doors.



Declaration of Principles

NATIONAL SPIRITUALIST ASSOCIATION OF CHURCHES

1. We believe in Infinite Intelligence.
2. We believe that the phenomena of Nature, both physical and spiritual, are the expression of Infinite Intelligence.
3. We affirm that a correct understanding of such expression and living in accordance therewith, constitute true religion.
4. We affirm that the existence and personal identity of the individual continue after the change called death.
5. We affirm that communication with the so-called dead is a fact, scientifically proven by the phenomena of Spiritualism.
6. We believe that the highest morality is contained in the Golden Rule: "Do unto others as you would have them do unto you."
7. We affirm the moral responsibility of individuals and that we make our own happiness or unhappiness as we obey or disobey Nature's physical and spiritual laws.
8. We affirm that the doorway to reformation is never closed against any soul here or hereafter.
9. We affirm that the precepts of Prophecy and Healing are Divine attributes proven through Mediumship.